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APOLOGY

FOR THE LATE

Christian Missions to India :

PART THE FIRST.

COMPRISING

An ADDRESS to the CHAIRMAN

OF THE EAST INDIA COMPANY;

In answer to

MR. TWINING;

And

STRICTURES on the PREFACE of a PAMPHLET,

BY

MAJOR SCOTT WARING;

With an

APPENDIX,

CONTAINING AUTHORITIES, PRINCIPALLY TAKEN FROM THE REPORT OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

BY ANDREW FULLER.

SECRETARY TO THE BAPTIST MISSIONARY SOCIETY.



Second Edition.

There are no such things done as thou sayest; but thou feignest them out of thine own heart. NEHEMIAH.

And now, I say unto you, refrain from these men, and let them alone; for if this counsel, or this work, be of men, it will come to nought: but if it be of GOD, ye cannot overthrow it, lest haply ye be found even to fight against GOD. GAMALIEL.

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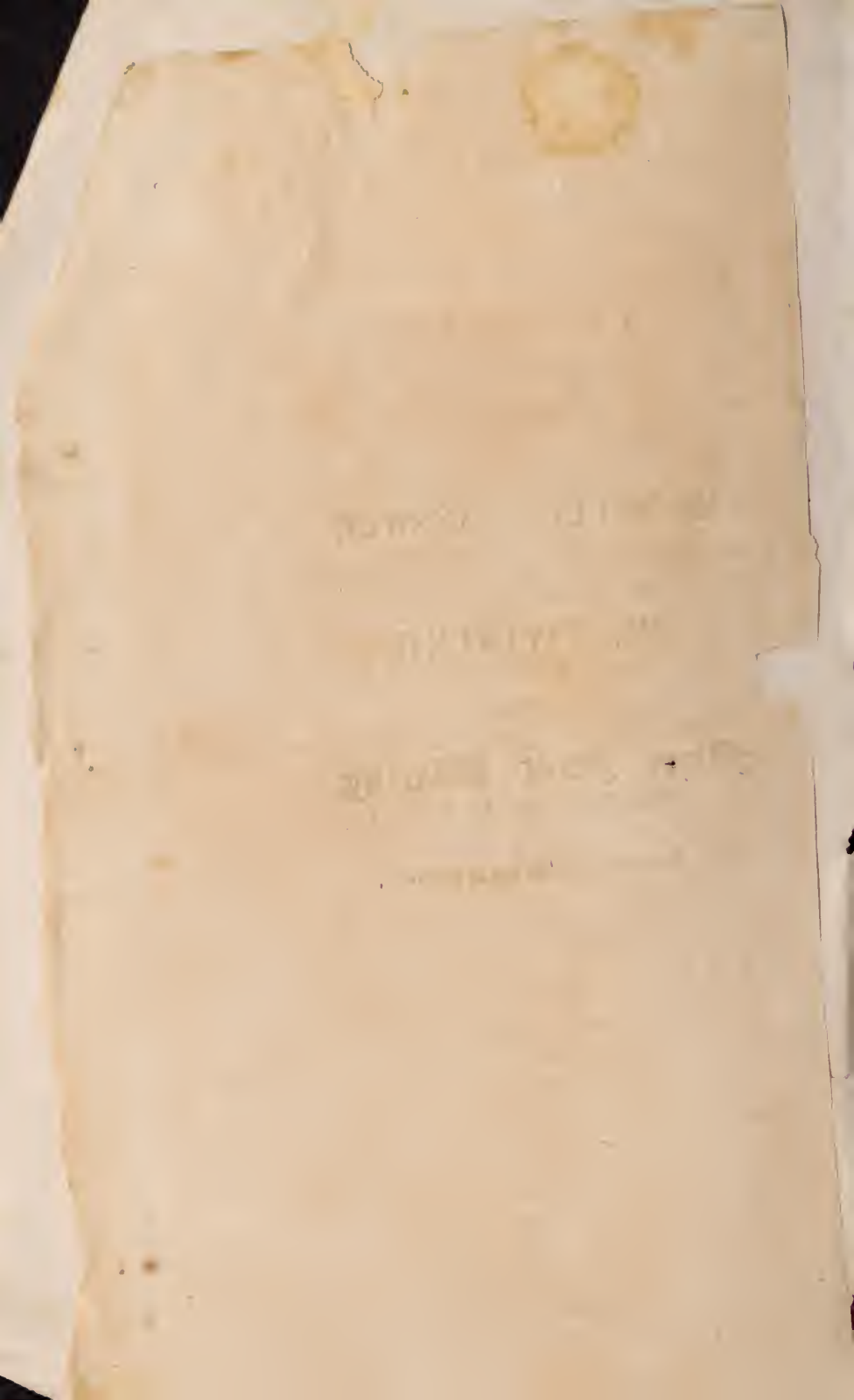
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Mr. FULLER's ANSWER
TO
MR. TWINING,
AND
Major Scott Waring.

Price two shillings and sixpence.



TO

EDWARD PARRY, ESQ.

CHAIRMAN of the EAST INDIA COMPANY.



SIR,

As in a Letter lately addressed to you by Mr. THOMAS TWINING, on the danger of interfering in the religious opinions of the natives of India, there is a reference to the labours of the Baptist missionaries in that country, you will not consider me, I hope, as obtruding myself on your attention while I offer a few remarks upon it, and upon the important subject which it embraces.

It is true, the principal part of Mr. Twining's pamphlet is directed against *The British and Foreign Bible Society*, and

that this has been sufficiently answered from another quarter; but though he affects “not to know these missionaries,” yet their undertaking, particularly in the work of translating the Scriptures, has no doubt contributed to excite his alarm.

If by “interfering in the religious opinions of the natives of India,” Mr. Twining means nothing more than the dissemination of the christian faith by the fair methods of persuasion; the baptist missionasies, and those of every other denomination, must be acknowledged to have interfered; but if he include under that term, violence, unfair influence, or any measures subversive of free choice; or any addresses, either in speech or writing, which have endangered the peace of society, they have not interfered, nor have they any desire of so doing.

Whether Mr. Twining has chosen this ambiguous term, that he may with the greater ease insinuate, as occasion requires, the obnoxious idea of a design to overthrow

the pagan and mahomedan religions by *force*, I shall not determine; but that such is the use that is made of it, throughout his pamphlet, is clear. "As long," he says, "as we continue to govern India in the mild and *tolerant* spirit of Christianity, we may govern it with ease; but if ever the fatal day shall arrive when religious innovation shall set her foot in that country, indignation will spread from one end of Hindostan to the other." (p. 30.) Is giving the Scriptures then to the natives, in their own languages, and offering to instruct them in their leading doctrines, opposed to the mild and *tolerant spirit of Christianity*? If it be, Sir, neither the Founder of the christian religion, nor his followers, have yet understood it. Be this as it may, it is not an "innovation:" the fatal day has arrived more than a century ago. Mr. Twining "hopes our native subjects in India will be *permitted* quietly to follow their own religious opinions." (p. 31.) We hope so too; but if this gentleman's wishes could be realized, we should not be permitted to follow ours, nor to recommend what we

believe to be of eternal importance to our fellow-men, and fellow subjects. Yet this is all we desire. If missionaries, or any other persons on their behalf, should so far forget the principles of the gospel as to aim at any thing beyond it, I trust the government will always possess wisdom and justice sufficient to counteract them. The question, Sir, which Mr. Twining proposes to submit to a general court of proprietors, whatever be the terms in which it may be couched, will not be, Whether the natives of India shall continue to enjoy the most perfect toleration; but WHETHER THAT TOLERATION SHALL BE EXTENDED TO CHRISTIAN MISSIONARIES?

I have observed with pain, Sir, of late years, a notion of toleration entertained even by some who would be thought its firmest advocates, which tends not only to abridge, but to subvert it. They have no objection to christians of any denomination, enjoying their own opinions, and it may be their own worship; but they *must not be allowed to make proselytes*. Such appear to

be the notions of Mr. Twining and his friends. They do not propose to persecute the christians of India, provided they would keep their christianity to themselves; but those who *attempt to convert others* are to be exterminated. Sir, I need not say to you, that this is not toleration, but persecution. Toleration is a legal permission not only to enjoy our own principles unmolested, but to make use of all the fair means of persuasion to recommend them to others. The former is but little more than might be enjoyed in countries the most distinguished by persecution; for few would wish to interrupt men so long as they kept their religion to themselves. Yet this is the whole of what some would wish to allow, both in the East and West Indies. In former times unbelievers felt the need of toleration *for themselves*, and then they generally advocated it on behalf of others; but of late, owing perhaps to the increase of their numbers, they have assumed a loftier tone. Now, though for political reasons, all men must be allowed to follow their own religion, yet they *must not aim at making pro-*

selytes. Men who have no belief in the christian religion may be expected to have no regard for it; and where this is the case, the rights of conscience will be but little respected.

So far as my observations extend, these remarks are applicable to deists in general; and where situations are favourable to their views, they may be expected to rise in their demands. In a letter from Mr. CAREY, now before me, of as late date as Feb. 13th, he writes as follows:—"India swarms with deists; and deists are, in my opinion, the most intolerant of mankind. Their great desire is to exterminate true religion from the earth. I consider the *alarms* which have been spread through India, as the fabrications of these men. The concurrence of two or three circumstances, in point of time; namely, the massacre at Vellore, the rebellious disposition of the inhabitants in some parts of Mysore, and the public advertisements for subscriptions to the oriental translations, have furnished them with occasion to represent the introduction of

Christianity among the natives as dangerous.”

While Mr. Carey was writing this letter, Sir, he might not be aware that a number of these men were preparing to embark for Europe, with a view to spread the *alarm* at home. Assuredly they have a *cause in which they are engaged*, as well as the Bible Society; and are not wanting in zeal to support it. Mr. Twining would be thought a *christian*; but if so, in what cause is he engaged? He may pretend that he is only pleading for toleration; but in fact he is pleading for the exclusion of what he acknowledges to be *light* and *truth*, and for the refusal of toleration to the religion of his Maker.

As “the religious opinions and customs of the natives of India” are a subject on which Mr. Twining’s feelings are so “particularly alive,” it may not be amiss to state what a few of these opinions and customs are. It may not be necessary, Sir, for your information; but some persons into whose

hands this pamphlet may fall may be the better able to judge of the question at issue.

In the first place then, the Hindoos acknowledge ONE SUPREME GOD: they do not appear however to worship Him, but certain subordinate powers which they say proceeded from him. Of these the three principal are denominated BIRMHIA, the creator of all; VISHNOO, the preserver of all: and SEEB, the destroyer of all. Birmhia is not worshipped at all; Vishnoo only by a few; but Seeb (the destroyer) by almost all: their worship therefore is chiefly the effect of superstitious *fears*. The foulest vices are ascribed to these subordinate deities in their own Shasters; but that which is sin in men, they say, is not sin in the gods. Besides these, they worship innumerable inferior deities, called *debtas*, chiefly, if not entirely under an idea that it is in their power to do them harm. The lusts, quarrels, and other vices of these *debtas*, also fill their shasters, as their images do the country. The chief use that they

seem to make of the One Supreme God is, to ascribe to him all the evil that they commit; and to persuade themselves that they are not accountable beings.

They have a most firm faith in conjuration, in lucky and unlucky days; and in almost all their civil concerns act under its influence.

A considerable part of their religion consists in *self-torment*. One will hold up a hand till it is grown stiff, and he is incapable of taking it down again: another will lie upon the points of iron spikes, just so blunt as not to pierce him to death, and this for years together; others on certain days at the beginning of the new year, are suspended in the air by sharp iron hooks stuck through the skin on each side of their back, and continue swinging round in that position from five to fifteen minutes. At the worship of JAGGERNAUT, whose temple is in *Orissa*, this massy wooden god is borne in a carriage drawn by the multitude; and while the air resounds with their shouts,

happy are those who throw themselves under the wheels to be crushed to death! This, and every other species of self-torment, and self-murder, gains admiration from the spectators.

Besides this, it is well known to be a part of their religion to favour the *burning of widows* with the corpses of their deceased husbands. Their shasters pronounce this to be a *great virtue, and to render them a kind of celestial beings*. And lest the circumstance of absence at the time of the husband's death should prevent it, their laws prescribe as follows.—“ If the wife be within one day's journey of the place where her husband dies, the burning of his corpse shall be deferred one day for her arrival. If he die in another country, the virtuous wife shall take any of his *effects*, a sandal for instance, and binding it on her thigh, shall enter the fire with it.” Thus careful are these sacred laws to secure their victim. And, as if it were meant to outrage every vestige of humanity, and to refine upon cruelty, it is an established law, that the

eldest son, or nearest relation, shall set fire to the pile!

Great numbers of *infants* also are thrown into the river, as offerings to the goddess; and others who refuse their mother's milk are frequently hung up in a basket on the branch of a tree, to be devoured by ants, or birds of prey!

Whether *all* these customs be proper objects of toleration, may admit of a doubt. The British Government in India seems to have thought otherwise. The Governor General in Council, on Aug. 20. 1802, is said to have passed a decree declaring some of them to be murder. We leave this however to the civil authorities. *Our* object is confined to remonstrance, persuasion, and the exhibition of truth: and surely, if it be possible by such means to induce a people, or any part of a people to cast away these practices, it must be so far favourable to human happiness. If, Sir, there were *no* hereafter, and we were merely to consult our own national interest, it were worth

while, as far as possible, to endeavour to mitigate these evils: but if the good of the governed be allowed to have place in a government, it is still more so: and if there be a Judgment to come, where governors and governed must each appear and give an account, it must be an object of the first importance. At that bar, Sir, the adversaries of those who peaceably endeavour to bring off the Hindoos from these abominations will be ashamed to shew their face!

I may be told that the particulars above referred to are the most offensive parts of the system, and that other parts of it may be very good. It is true that there are degrees in evil. All things pertaining to Hindooism may not be equally shocking to the feelings of an enlightened mind. I might safely affirm, however, with Dr. BUCHANAN, "The Hindoos have no moral gods:" neither does any part of their religion produce a moral impression on their minds, but the contrary. As men, they are not worse than other men; but by their

superstitions they are become exceedingly corrupt.

“The natives of India,” Mr. Twining tells us, “are a *religious* people; and in this respect they differ, he *fears*, from the inhabitants of this country.” If by the inhabitants of this country he means those christians who are alarmed at the progress of christianity, I fear so too. If the religion of the natives of India, however, have no influence on their morals, unless it be to corrupt them, it will argue nothing in its favour. And that this is the case, every friend to the morality of the New Testament, who has resided in India, can bear witness. I have read enough, Sir, of the communications of men of this description to make me disregard the praises bestowed on the virtues of these people by others. I find these praises proceed either from deistical writers, whose manifest design is to depreciate the value of christianity, or from persons residing in the country, who “despairing,” as Dr. BUCHANAN says, “of the intellectual or moral improvement of the na-

tives, are content with an obsequious spirit and manual service. These they call the virtues of the Hindoo; and after twenty years service, praise their domestic for his *virtues.*”

“ I know not,” says BERNIER, an intelligent French traveller, “ whether there be in the world a more covetous and sordid nation.—The bramans keep these people in their errors and superstitions, and scruple not to commit tricks and villainies so infamous, that I could never have believed them if I had not made an ample inquiry into them.”*

— “ A race of people,” says GOVERNOR HOLWELL, “ who from their infancy are utter strangers to the idea of common faith and honesty. This is the situation of the bulk of the people of Hindostan, as well as of the modern brahmans; amongst the latter, if we except one in a thousand,

* *Voyages de Francois Bernier*, Tome I. pp. 150, 162, et Tome II. p. 105.

we give them over measure. 'The Gentoos in general are as degenerate, superstitious, litigious, and wicked a people, as any race of people in the known world, if not eminently more so, especially the common run of brahmans; and we can truly aver that during almost five years that we presided in the judicial Cutchery court of Calcutta, never any murder, or other atrocious crime came before us, but it was proved in the end a brahman was at the bottom of it.'*

“ A man must be long acquainted with them,” says Sir JOHN SHORE, *Governor General of Bengal*, before he can believe them capable of that bare-faced falsehood, servile adulation, and deliberate deception, which they daily practice. It is the business of all, from the Ryott to the Dewan, to conceal and deceive: the simplest matters of fact are designedly covered with a veil, through which no human understanding can penetrate.”†

* HOLWELL'S *Historical Events*, Vol. I. p. 228. Vol. II. p. 151.

† *Parliamentary Proceedings against Mr. Hastings*, Appendix to Vol. II. p. 65.

“ Lying, theft, whoredom, and deceit,” says Mr. CAREY, “ are sins for which the Hindoos are notorious. There is not one man in a thousand who does not make lying his constant practice. Their thoughts of God are so very light, that they only consider him as a sort of play-thing. Avarice and servility are so united in almost every individual, that cheating, juggling, and lying are esteemed no sins with them; and the best among them, though they speak ever so great a falsehood, yet it is not considered as an evil, unless you first charge them to speak the truth. When they defraud you ever so much, and you charge them with it, they coolly answer, ‘ It is the custom of the country.’ Were you to charge any company of ten men with having amongst them liars, thieves, whoremongers, and deceitful characters, however improper it might be, owing to your want of proof, yet there would be little probability of your accusing them falsely. All the good that can with justice be said in favour of them is, they are not so ferocious as many other heathens.”

I have said nothing of the Mahometans; but it is well known that they are not behind the Hindoos in superstition, and greatly exceed them in ferocity, pride, and intolerance.

In short, Sir, to every European who places virtue in the fear of God, and a regard to men, and not in that which merely contributes to his own interest and inclination, the introduction of the means of christianity, among both Hindoos and Mahometans, must appear a matter of national importance. Christianity might not be embraced at first by the greater part; but it would nevertheless have a powerful influence on society; not only on those who believed it, but, by way of example, on those who believed it not.

But Mr. Twining professes to be alarmed at the measure, as *dangerous* to the British interests in India. He asserts this again and again; but what has he done beyond asserting it? Has he produced a single fact that can bear upon the subject; or pre-

ferred a single charge against the conduct of the missionaries? Neither the one, nor the other. It is rather surprizing, indeed, that he should not have discovered something on which to found the appearance of a charge; for I am not ignorant, Sir, that the missionaries have on some occasions felt much, and spoken in strong language. They have frequently seen females burnt alive, and have remonstrated against the horrid deed, as an act of murder; taking occasion also from thence to prove to the people, that such a religion could not be of God. If at such times there had been somewhat of a local tumult, there had been nothing surprizing in it. But the truth is, no such tumult has ever occurred; nor have any means which they have used, so much as endangered their own safety.

Mr. Twining speaks of *alarms* among the natives; but what are they? When, or where did they manifest themselves? If by "alarms," he mean a conviction that their principles will gradually fall before the

light of the gospel, there is some foundation for what he says; for considerable numbers of them have calmly acknowledged as much as this. But if he mean, that, on account of any thing done or doing by the missionaries, they are apprehensive of their religion being suppressed by authority, there is no proof of the fact, nor so much as an attempt to prove it. Nothing can furnish stronger evidence of Mr. Twining's want of materials of this kind than his reference to "the recent catastrophes of Buenos Ayres, Rosetta, and Vellore." (p. 27.) You need not be told, Sir, that none of these catastrophes were produced by an attempt to recommend our religious principles.

That alarms may exist in India is very possible; but if such there be, they are of a date posterior to the Vellore mutiny, and must be traced, it is probable, to the causes which produced that melancholy event. That the labours of the missionaries, either in Bengal, or on the Coast, have been productive of any such effect, remains to be

proved. The only alarms which they have excited, will be found in the minds of Europeans, who, passing under the name of Christians, are tremblingly alive to the danger of Christianity making progress in the earth.

If by “ the LIGHT and TRUTH, into which the omnipotent power of heaven may some time lead these people,” Mr. Twining means Christianity, his pamphlet exhibits, to say the least, an awkward association of ideas. Of Mr. Twining, I know nothing, but from the part he has taken in this business, and therefore can have no personal disrespect towards him; but I cannot understand, Sir, how a *christian* could be disgusted with the idea expressed by a Swabian catholic, of “ the great Shepherd and Bishop of souls gathering together his sheep from all nations and religions, languages and kingdoms; (pp. 9, 10.) how, in searching for something which the British nation values as the Hindoos do their Shasters, and the Mahometans their Koran, he should overlook *the Bible*, and

instance in "Magna Charta;" (p. 30.) how he can be shocked at the downfall of Mahometanism; (p. 17.) how his feelings can be so "particularly alive" on the religious opinions of the natives of India; (p. 29.) and above all, how he can be so *alarmed* at the progress of christianity. It is true, he professes to feel on this subject, chiefly from his "extreme apprehension of the fatal consequences to ourselves." But if so, why do his alarms extend to Turkey, and even to China? (pp. 15, 17.) Is he afraid that, if the mahometanism of the one, and the paganism of the other, should give place to the gospel, they would refuse to trade with us? Surely, Sir, there can be but little doubt of this gentleman's being "of a party," nor of what that party is.

May I not take it for granted, Sir, that a British Government cannot refuse to tolerate Protestant missionaries; that a Protestant Government cannot forbid the free circulation of the Scriptures; that a Christian Government cannot exclude Christianity from any part of its territories; and

that if, in addition to this, the measures which have of late years been pursued in India, without the least inconvenience arising from them, can be proved to be *safe* and *wise*, they will be protected rather than suppressed? I trust I may.

Permit me, Sir, to copy an extract or two from the Letters of the Missionaries on this subject. “No political evil,” says Mr. CAREY, “can reasonably be feared from the spread of christianity now; for it has been publicly preached in different parts of Bengal for about twenty years past, without the smallest symptom of the kind. Within the last five years, an edition of the New Testament, of two thousand copies, nearly one of the Pentateuch of a thousand, one of Matthew of five hundred, and one of the Psalms and Isaiah of a thousand, besides many copies of a second edition of the New Testament, and of the poetical books of scripture, from Job to Canticles, and many religious tracts, have been distributed among the natives without a single instance of disturbance, unless

the abusive language of a few loose persons may be so called. To this might be added, the experience of the missionaries on the coast, who have taught christianity for a hundred years, and reckon about forty thousand persons to have embraced it. Such long-continued exertions to spread the gospel, carried on to such an extent, and in such different situations, without producing the smallest inconvenience, may, we presume, furnish a course of experience sufficient to remove every suspicion of political evil arising from the introduction of christianity."

"The tongue of slander itself," says Mr MARSHMAN, "has not been able to charge us, nor any of the native converts, with the least deviation from the laws and government under which we live. How should it; when we are devoted from our very hearts to the British government; and this, not from a blind partiality, but from a firm conviction of its being a blessing to the country? Had we been sent hither for the sole purpose of conciliating the natives to it,

and of supporting it by every means in our power, we could not have been more cordially attached to it, nor have pursued a line of conduct more adapted to the end. Nothing will so effectually establish the British dominion in India, as the introduction of christianity, provided it be merely by persuasion; and nothing is more *safe*, and under a divine blessing, more *easy*.

“ With regard to *safety*, there is nothing to be feared from the attempt. The Hindoos resemble an immense number of particles of sand, which are incapable of forming a solid mass. There is no bond of union among them, nor any principle capable of effecting it. Their hierarchy has no head, no influential body, no subordinate orders. The brahmians, as well as the nation at large, are a vast number of disconnected atoms, totally incapable of cohesion. In this country, sin seems to have given the fullest sample of its disuniting debilitating power. The children are opposed to the parents, and the parents to the children; brother totally disregards brother; and a

brahman will see another brahman perish with the greatest apathy. Yea, for the sake of a little gain, a brahman will write against his gods, satisfying himself with this, that the sin belongs to his employer, and that he only does something to support himself. When to this are added, their natural imbecility, and the enervating influence of climate, it will be evident that nothing is less to be apprehended than a steady, concerted opposition to the spread of christianity. Nothing will ever appear beyond that individual contempt and hatred of the gospel which are inseparable from the vicious mind.

“ Instead of the introduction of christianity endangering the safety of the state, the danger arises from the other side. No one unacquainted with the natives, can know the heart of an idolater. We have about a hundred servants in our different departments; and they have been treated with a kindness which in England would have conciliated affection, and created attachment. But so far are these effects from being pro-

duced in them, that not an individual can be found amongst them who would not cheat us to any extent; or who would not plunder us of every thing we have, were it in their power. How can it be otherwise? Their religion frees them from every tie of justice. If their own benefit can be secured by any action, this renders it lawful, or at least venial, though it were fraud, robbery, or even murder. Often have we heard it affirmed, that a robber who should spend the whole night in the most atrocious deeds, and secure plunder to the amount of a hundred rupees, would wipe off all the stain in the morning by giving one of them to a Brahman! Attachment to a master, a family, or a government of a different religion, is that which cannot be produced in the mind of a Hindoo, while under the power of his gooroo or his debta. But if they lose cast, and embrace christianity, not by force, but from pure conviction, they become other men. Even those who, as it may prove, have not embraced it cordially, are considerably influenced by it. If once they lose cast, the charm is broken, and

they become capable of attachment to government.

“ These remarks are abundantly proved by what is seen in our native converts. We have baptized above a hundred of them: and we dare affirm that the British government has not a hundred better subjects, and more cordial friends, among the natives of Hindostan. The gloomy and faithless demon of superstition is dethroned in their hearts. They cannot fear a brahman nor a debta as heretofore. While they feel an attachment to us, to which they had been strangers, they are also cordially attached to the governors who protect them in the exercise of their religion, and whom they consider as their friends and brethren.

“ Such is the *ease* with which christianity, under the divine blessing, could be disseminated, that it may seem to some incredible. No public acts of government are necessary. It is not necessary that government should appear in the business; and much less that it should be at any expense what-

ever. If it be only understood that no one shall be forbidden to teach christianity, and no one but the *evil doer* receive interruption from the magistrate, the work will go on in the most gradual and yet effectual manner. God is raising up native converts of character and talents suited to it. It is possible for ten of these brethren to enter a district, to go unobserved through the principal towns, sit down in a private circle, gently reason, convey ideas of divine truth, and turn persons from darkness to light, nearly unobserved. Thus a town, a district, a country could be leavened with the blessed gospel, almost without the knowledge of the wealthy and the great, even of their own countrymen.

“ The only thing necessary for European missionaries is, that as long as they *deserve* the confidence of government, they be permitted to fix their residence in those places which will enable them to exercise a necessary superintendence, and administer support to these native brethren; to visit the societies which are formed; and as occasion offers, dispense with prudence the word of

life. It were the easiest thing imaginable for government to obtain from European missionaries the most ample pledges of good behaviour, and to withdraw its protection the moment they ceased to deserve it. A good man would feel a pleasure in giving such security; and what is more, his being a good man would itself be a security. What security could have been exacted from a Schwartz, equal to that which his own wise and benevolent heart afforded? Nor is this peculiar to Schwartz; it is the feeling of every real missionary.

“ A permission to itinerate and form missionary stations in the country, so far from being injurious to the British government, would advance its essential interests. In every missionary it would have a friend, a friend whose influence and capacity of rendering service would be constantly increasing. What were the advantages which the English derived from one Schwartz in the Mysore country? And what would be the effect of their having at this moment a hundred Schwartz's in India,

each with his train of pious, peaceable, loyal, and faithful disciples? These messengers of peace and love (and all others we give up) would endear to the inhabitants the very nation to which they belonged. ‘Who are these, they would ask, that so manifestly seek our good, and not their own?’ The answer, that they are English, must exhibit an idea of the government and nation which the natives can never have displayed before their eyes too often.

“But, if a missionary could so far forget himself, and his object, as to cherish a spirit inimical to government, still, one would suppose, his own interest would correct him. To whom are he and his friends indebted for security? Without the protection of government, they would be continually in danger of being plundered and massacred. If, however, the folly of any one should render him insensible to these considerations, he must abide the consequences. Let him bear his own burden.”

Sir, I cannot persuade myself that the East India Company will adopt the principles of Mr. TWINING. They have too much good sense to be alarmed at every outcry; too much justice to ascribe danger to causes from which it never arose; and too much wisdom to banish men, who have always approved themselves the faithful friends of their government. Whatever be the mind of individuals, I trust that neither they, nor the British government, as a body, are prepared to prohibit the free circulation of the scriptures, or the temperate propagation of christianity.

I am aware, indeed, that persecution has of late made its appearance in our *West India Colonies*; and if Mr. Twining, and his party, could succeed, there is too much reason to fear that we should see the same thing in the East; but I am also aware, that, in the first instance, it was disallowed by HIS MAJESTY IN COUNCIL; and though it has been since revived on a narrower scale, yet I trust it will not be per-

mitted either in the West, or in the East, to accomplish its end.

It is not difficult, Sir, to account for that aversion to religion which is so frequently found in men who have left their country at an early period, in pursuit of a fortune. They neither understood nor believed the gospel when at home; and on going abroad took leave of christian ordinances, and of all respect for them. They may wish, indeed, for certain reasons, to retain the name of christians; but that is all: they cannot bear the thing, nor that any about them should be in earnest in the profession of it. But whatever measures may be taken by men, who have become aliens from that which is the glory of their country, I trust there will be found a sufficient number of the rulers and inhabitants of this land to counteract them. If not, let us talk as we may against French atheism, we are fast sinking into it.

If, Sir, there be a God that judgeth in the earth, the danger lies in making HIM

our enemy. It is a principle which cannot be disputed, however it may be disregarded, THAT WHATEVER IS RIGHT, IS WISE; AND WHATEVER IS WRONG, IS FOOLISH AND DANGEROUS. Sir, the tombs of nations, successively buried in oblivion, have this truth inscribed on every one of them: It was by “forbidding christian ministers to speak unto the gentiles that they might be saved, that the most favoured nation upon earth filled up the measure of its sins, and drew upon it the wrath of heaven to the uttermost!”

At a time, Sir, when many and great nations are overthrown; nations which have not possessed our privileges, and therefore have not incurred our guilt; when we are engaged in the most tremendous struggle that this country ever knew, a struggle for our very existence; and when on certain occasions we profess to fast, and to humble ourselves before Almighty God; shall we raise from its slumbers the wicked system of PERSECUTION? “Do we provoke the

Lord to jealousy? Are we stronger than HE?"

Mr. Twining may be disgusted at the idea of the Eastern empire being given us by providence, *for the very purpose* of introducing the gospel; (p. 25.) but if it be so, it is no more than God's having formerly given it to Cyrus, *for Jacob his servant's sake*.* Men may scorn to be subservient to their Maker; but whether they consent, or not, it will be so. The conquests of Rome made way for the introduction of christianity into Britain; and those of Britain may make way for its general introduction in the East. Should Britain be friendly to this object, it may be the lengthening of her tranquility; but, as an eloquent writer † observes, "If we decline the illustrious appointment, God

* Isaiah xlv. 1—4.

† MR. WRANGHAM'S Sermon, *On the Translation of the Scriptures into the Oriental Languages*, preached before the University of Cambridge, on May, 10, 1807. (p. 11.)

may devolve on some less refractory people those high destinies which might have been ours. *Who knoweth whether we are come to the kingdom for such a time as this? If we altogether hold our peace at this time, then may there enlargement and deliverance arise to them from another place, and we and our father's house may be destroyed."*

I am,

SIR,

very respectfully,

Your's,

ANDREW FULLER.

STRICTURES

ON THE

PREFACE of a PAMPHLET,

ENTITLED,

*“ Observations on the present state of the
East India Company.”*

THIS performance, though anonymous, has been generally ascribed to MAJOR SCOTT WARING: and as I understand that that gentleman has since publicly avowed himself to be the author, I shall consider him as such in the following remarks.

Mr. TWINING's performance had scarcely any thing tangible about it. It was chiefly made up of quotations, with here and there a sentence distinguished by

italics, or capitals of different sizes, according, it should seem, to the different degrees of suspicion and alarm which possessed the mind of the author. But Major Scott Waring attempts to reason; and as he certainly has entered into the subject *with all his heart*, we may hope from hence to ascertain the real strength of our adversaries.

Having given his preface a cursory review, I determined before I sat down to answer it, to read through his pamphlet; and on looking it over, I found that though the "Observations" related chiefly to things beside my province, yet they contained passages worthy of attention; especially when compared with others, and with the general design of his performance. A few of these I shall take the liberty to transcribe.

"For many centuries, we believe, christian missionaries have resided in India, with the free consent of the native princes. These men were generally, if not univer-

sally, pure in their morals, and inoffensive in their conduct; and many of them highly respected by the princes of India, who allowed them to preach the gospel, and to make as many converts as they could to the christian religion." p. 9.

"Missionaries can do no mischief in India, if they are treated as formerly; neither encouraged, nor oppressed; but if men paid by the British government are encouraged to make converts to christianity, our empire will be in danger." p. 14.

"The missionaries now in India, or those who may go thither in future, should be treated by our government as they formerly were by the native princes. In that case, they may be as zealous as possible without doing mischief. Mr. Buchanan says that the four gospels have been translated, and liberally distributed. If that was done at the expense of the Bible Society in England, or of the other religious societies in Europe, the measure was laudable; but if at the expense of the Com-

pany, and from their press, it was most impolitic, and made use of no doubt, by the sons of Tippoo Suldaun, to excite the Seapoys to mutiny. The true line for the British government to pursue is obvious; let missionaries make as many converts as they can, but give them no support on the one hand, nor discouragement on the other. Let us copy the example of the native princes in allowing the missionaries of this day to preach the gospel also, but there let us stop." pp. 22, 23.

“ No jealousy was ever entertained, either by Mahomedan or Hindoo princes, because missionaries were settled in their countries who now and then converted one of their subjects to christianity. No jealousy will now be entertained of their having similar success while the British government, which stands in possession of the power formerly enjoyed by the native princes, is contented merely with following their example.” p. 25.

As I have no concern in any plan which would be expensive to government, or would require their interference in any way beyond simple protection to the missionaries, and that no longer than their conduct is found to be deserving of it, I have no dispute with Major Scott Waring on what he has here advanced. If he suspects Mr. Carey to be *paid* by government, or the translations in which he is engaged to be printed or circulated at their *expense*, I can assure him it is without foundation. The salary which he receives is not as a Missionary, but merely as a Professor of the Shanscrit and Bengallee languages. Government knows nothing of him, or his colleagues, as missionaries, any farther than when mentioning certain literary works, to speak of those works as undertaken by "the Protestant Missionaries at Serampore." Mr. Carey's salary is the due reward of his labours, as a literary man. It is true, he disinterestedly devotes all his savings to the work of spreading the gospel; but the same may be said of more than one of his colleagues, who have no

connexion with government, and whose avocations are productive of little, if any thing, less than his. And whatever has been done by the missionaries in translating and circulating the scriptures, has been done at the expense of societies and individuals. Whether any translations have been printed at the Company's press, I cannot speak with certainty. I think it is highly probable they have not; of this however I am certain, that those which are enumerated by Mr. Carey, in p. 24 of this pamphlet, were printed at Serampore. When it was determined to translate the scriptures into all the Eastern languages, government permitted them to advertize in their Gazette for subscriptions to the work: but to argue from hence that they had any pecuniary concern in the undertaking is absurd; for if so, what need was there to advertize for *private* subscriptions?

Upon the whole, it follows that what has been done is, in Major Scott Waring's opinion, "laudable," and was *not* made use

of to excite the Scapoys to mutiny. And here I might take leave of this gentleman, were it not for his *preface*, with the satisfaction of our labours having obtained his approbation and applause. For as to what he says of the *hopelessness* of attempting to convert the Hindoos, that is to ourselves. We derive hope from a book with which he may be but little acquainted; and so long as we do “no mischief,” why should we be interrupted?

But when I look into the *preface*, I find a new and a contradictory publication. Whether the “Observations” were written at so distant a period that he had forgotten them, or whether the late “intelligence from Madras” proved so alarming to him as to produce an entire change in his principles; whatever was the cause, there is certainly a most violent opposition between the one and the other.

Before we proceed to examine this extraordinary preface, which is nearly as large as the book itself, it may be proper to remark, that Major Scott Waring knows no-

thing of the effects of christian missions in India of late years, but from *the report of their adversaries*. The reader will recollect what was quoted in the eighth page of this pamphlet, from Mr. Carey's letter of Feb. 13. 1807, and the intimation there given, of *a number of persons who were at that time preparing to embark for Europe, with a view to spread the alarm at home*. These are the men from whom the author derives his intelligence. "Various *private accounts*, says he, *from men of sense, observation and character*, mention &c." (p. l.) And again, "I am assured by *gentlemen lately returned from India*, that &c." (p. xlii.) These, or some other gentlemen like-minded, have been endeavouring by *private letters*, during the whole of 1807, to excite suspicions against us. But when told of these things, our answer has been, 'Let us not be judged by private letters: let our adversaries come forward and accuse the missionaries; or at least, give proof of their labours having been injurious.'*

* Private intelligence is proper on some occasions; but in cases of accusation, no man should be able to take away another's character without risking his own.

I know not who these *gentlemen* are, and therefore can have no personal disrespect to any of them: but whoever they be, I have no scruple in saying, that their reports, as given in the performance before me, are *utterly unworthy of credit*. Of this the reader will be convinced, I presume, in the course of these remarks.

Major Scott Waring, as if conscious that *private* reports were of no use, unless to fill up the deficiencies of what is public and authentic, begins with the *proclamation from the Madras Government, on Dec. 3. 1806*; that is, about six months *after* the mutiny at Vellore. This proclamation states, that in some late instances, an extraordinary degree of agitation had prevailed among several corps of the native army of that coast—that on enquiry into the cause, it appeared that many persons of evil intention, had endeavoured for malicious purposes, to impress upon the native troops a belief that it was the wish of the British government to convert them by forcible means to christianity—that such

malicious reports had been observed with concern to be believed by many of the native troops—and that they were utterly without foundation. pp. i—v.

Such is “the alarming intelligence lately received from Madras.” From hence Major Scott Waring takes occasion “humbly to submit to the consideration of his Majesty’s Ministers, the East India Company, and the Legislature, a plan for restoring that confidence which the natives formerly reposed in the justice and policy of the British government, as to the security of their religion, laws, and local customs.” And what is it? Nothing less than “THE IMMEDIATE RECALL OF EVERY ENGLISH MISSIONARY, AND A PROHIBITION TO ALL PERSONS DEPENDANT ON THE COMPANY FROM GIVING ASSISTANCE TO THE TRANSLATION OR CIRCULATION OF OUR HOLY SCRIPTURES.” (p. xvii.) These the author thinks “the most, and indeed the only efficacious, measures.” That they would be *efficacious*, there can be no doubt; and such would

be the application of a guillotine for the cure of the head-ach; but whether it be just, or wise, is another question.

If I had written the "Observations," and had been afterwards convinced that the principles they contained were erroneous, I think I should not have sent out a new edition of them: or, if justice had failed to influence me, a regard to consistency would have prevented my publishing them and their refutation in the same pamphlet; but to publish that refutation *in the form of a preface*, is beyond every thing. To preface his work by contradicting its leading principles, is advertizing his reader that he has sold him a bad commodity. Should His Majesty's Ministers, the East India Company, or the Legislature, attend to this gentleman's performance, in what part are they to regard him? In the preface they are advised "immediately to recall every English missionary;" but as they read on, they are told, that "the true line for the British government to pursue is obvious; let missionaries be as zealous as

they may and make as many converts as they can, provided they be neither encouraged on the one hand, nor discouraged on the other, they can do no mischief." What then are they to do, unless it be to disregard the whole as nugatory?

And what have these English missionaries done, that they are to be immediately recalled; and these holy scriptures, that they are not to be translated or circulated by any one dependant on the Company? Nothing. As to the former, it is not pretended that they had any hand in the tragical event at Vellore. On the contrary, they are expressly acquitted of it. (p. xi.) And as to the latter, no accusation has yet been brought against them. But evil-minded men, it seems, have taken *occasion* from the encrease of the one, and the gratuitous circulation of the other, to misrepresent the designs of government; and therefore it is *necessary* to proceed to this extremity. The author, it must be acknowledged, has hit upon a happy expedient for suppressing the scriptures:

for if he can once get the men who are employed in translating, and circulating them, recalled, there is no danger of their doing any further mischief. So long as they are locked up in an unknown language, all Asia may continue from generation to generation under the dominion of imposture.

But why must the missionaries be recalled *immediately*? It was said by a wise heathen, *Ye ought to do nothing rashly*. Permit us, at least, to ask a question or two before we are condemned.

In the first place: *WHEN were these misrepresentations made?* Is there any proof of their having existed *before* the mutiny, so as to have had any influence in producing it? None at all. But we are told, that “It is *impossible*, impolitic as the measure was, that the mere change in the dress of the Sepoys, could have produced a general belief, that the British government was resolved to compel them to embrace christianity.” (p. 1.) I answer, there is no

proof that such a *general belief existed*; no not six months afterwards, when the proclamation was issued: for it was *then* alleged to have extended only to “several corps of the native army on the coast;” and *at the time of the mutiny*, there is no proof of any other belief, than what arose from the impositions. With what colour of evidence can this writer pretend that “the *great increase* of English missionaries of late years, and the gratuitous distribution of our sacred scriptures *throughout the whole country*,” were CONNECTED with the impositions in dress, in the representations made to the Sepoys, when in the same sentence he acknowledges those impositions to have *affected their religion*? Allowing it to be, what he calls it, “*a religious mutiny*,” yet the impositions in dress were competent to produce it. Had he not been determined to bring in these missionaries, and these holy scriptures, at any rate, he would have concluded, that the other causes were “sufficient to create the alarm,” without any thing else being *connected* with them. But “various *private accounts* from men of sense, observation

and character, mention, that the great increase of missionaries, the profuse and gratuitous circulation of the Scriptures, *added* to the change of dress, were represented as proofs of our resolution ultimately to compel them to become christians." (p. 1.) Ah that is it! Major Scott Waring knows of nothing antecedent to the mutiny; the proclamation knows of nothing; but "*private accounts from men of sense, observation and character,*" make known every thing. And what have they to say on this subject? They tell of the *great increase of English missionaries* of late years. It is possible there may be about fifteen or sixteen: there are not more in all Hindostan; and nine of them, by Major Scott Waring's own reckoning, are in Bengal, where no alarm worth mentioning has existed, except in the minds of Europeans.—They also tell of "the gratuitous circulation of the scriptures, *throughout the whole country.*" (pp. x, 1.) The truth is I believe, that the gratuitous circulation of the scriptures, has been hitherto confined to Bengal. Thus much, at pre-

sent, for the private accounts of these *men of sense, observation and character*: but for whose information, we could not have known of any misrepresentations being made to the Sepoys, *prior* to the Vellore mutiny.

We ask, secondly, *who were the authors of these misrepresentations?* The proclamation does not inform us; and probably government did not know, or they would have punished the offenders. But whether it be from the *private accounts* of these *men of sense, observation, and character*, or from some other source of information, Major Scott Waring makes it out that they were “disaffected natives, of the Carnatic and the Mysore.” (p. x.) This, if applied to what took place *subsequent* to the mutiny, may have some truth in it, or it may not. The evil-minded persons referred to in the proclamation, who appear to have availed themselves of the mutiny to encrease the alarm, might be disaffected natives, or they might be Europeans, who, from aversion to christianity, and a desire to get the scrip-

tures suppressed, and the missionaries recalled, suggested such things to the Scapoys as might accomplish their end. It is remarkable that, in the very passage in which this writer speaks in so positive a strain, of "the disaffected men of the Carnatic, and the Mysore," having taken advantage of our folly, and excited the troops to mutiny, he exonerates the sons of Tippoo Sultaun, whom he had before with equal positivity condemned. "We know," he had said in his Observations, "that the mutiny was excited by the sons of Tippoo Sultaun, whose emissaries insinuated that the change which we wished to adopt in the dress of the Sepoys, was only a preparatory step towards the accomplishment of our great object, which was to compel them to embrace christianity." (p. 8.) But in preface, (p. x.) he says, "From later information I have reason to believe, that the sons of Tippoo Sultaun are innocent of the charge preferred against them; but the disaffected men of the Carnatic and the Mysore *did* take advantage of our folly; and that they excited the troops to a *religious mutiny* is

beyond a doubt." If this gentleman's *knowledge* be thus unfounded, though so very minute and particular that he would almost seem to have been an ear-witness, what is to be thought of his conjectures? And what to make of this last account more than conjecture, I cannot tell. His eagerness to charge the disaffected natives looks as if *some other people* were suspected. Let us hear the other side.

Mr. CAREY says, "India swarms with deists; and deists are, in my opinion, the most intolerant of mankind. Their great desire is to exterminate true religion from the earth. *I consider the alarms which have been spread through India as the fabrications of these men.* The concurrence of two or three circumstances, in point of time; namely, the massacre at Vellore, the rebellious disposition of the inhabitants in some parts of Mysore, and the public advertisements for subscriptions to the Oriental translations, have furnished them with occasion to represent the introduction of christianity among the natives as dangerous."

Dr. KERR'S Report, dated Madras, July 23. 1807, twelve months after the mutiny, confirms Mr. Carey's statement. He clearly shews that in his opinion the evil-minded persons, who industriously circulated reports nearly allied to the above, were not natives, but Europeans, *hostile to religion and its interests*. "Various reports," says he, "have been industriously circulated by evil-minded persons, hostile to religion and its interests, that the natives would be alarmed, were missionaries allowed to come out to India; but I feel myself authorized by a near acquaintance with many of the protestant missionaries now in India, and a perfect knowledge of the respect which is entertained for them by all descriptions of the natives, to repeat what I have formerly stated to government, that these men are, and always have been, more beloved by the natives than any other class of Europeans; and it is to be accounted for on the most rational grounds—that is, they learn their language intimately; they associate with them in a peaceable humble manner, and do them every act of

kindness in their power; while at the same time the example of their christian lives produces the very highest respect amongst heathens, unaccustomed to behold such excellence amongst each other. 'The lives of such men in India have always been a blessing to the country, and I heartily wish that all such characters may be encouraged to come amongst us.'

The above statements from Mr. CAREY, and Dr. KERR, I may venture to place against the *anonymous accounts of men of sense, observation and character*; and if they be true, they not only furnish an exposition to the labours of Messrs. Twining, Scott Waring and Co., but fully account for those apprehensions which it is said "existed as late as March 1807, three months after the date of the proclamation, and which induced the British officers attached to the native corps, constantly to sleep with loaded pistols under their pillows." (p. xi.) An event so tragical as that at Vellore, would itself indeed suggest the necessity of such a precaution, and that

for a considerable time after it ; and still more so, when the flame was fanned by evil-minded persons. Yes, reader, if these statements be true, it follows, that the enemies of christianity after having themselves excited these alarms, are now actually attempting to transfer the responsibility for their consequences to the missionaries !

We ask, lastly, *let these misrepresentations have been fabricated when, and by whom they might, Is it JUST, or WISE, to recall those persons who are acknowledged to have had no concern in them, or to suppress the circulation of the holy scriptures on that account ?*

A great outrage has certainly been committed. What was the cause ? According to Major Scott Waring, the Madras government acted *absurdly*, first in changing so suddenly a native to an English administration, and then in imposing such alterations in the dress of the Sepoys, as affected their religion. And when, in addition to this, they were told by evil-minded persons of the great increase of missionaries, and

the gratuitous circulation of the scriptures throughout the country, they believed government intended to compel them to become christians; and though the thing was not true, yet it was by no means *irrational* for them to believe it. (pp. ix, x.) Supposing this account to be correct, where is the *justice* of punishing men for their numbers being magnified, and their labours misrepresented by others? If an atonement be necessary, why select *them* as victims? If indeed the evil-minded incendiaries, who misrepresented their designs, and those of government, could be detected, it might answer a good end to punish them; but if this cannot be accomplished, let not the innocent suffer.

Major Scott Waring seems indeed to give up the *justice* of the measure; but yet contends for it as of "absolute *necessity*, seeing the proclamation had not lulled the suspicions of the people." (p. xi.) Such are the Machiavelian politics of this gentleman. Could we suppose him to be sufficiently acquainted with the New Testament, we might suspect that he had taken up this

opinion from CAIPHAS, the Jewish high priest, who advised the crucifixion of our Lord, on the principle of its being "*expedient* that one man should die for the people, and that the whole nation perish not."*

"It is necessary to convince the natives," says this writer, "not only that we never did entertain the wild idea of compelling them to embrace christianity, but that we have not a *wish* to convert them." (p. vi.) It cannot be necessary to convince the natives that Major Scott Waring, and all who are like-minded with him, have not a *wish* to convert them; and as to others who may entertain the idea of converting them *without compulsion*, it deserves to be considered whether the recalling of them would not have a contrary effect to that which is pretended. The recall of the missionaries, and the virtual suppression of the scriptures, would furnish the natives with an important subject of reflexion. It would be a tacit acknowledgment on the part of

* John xi. 49, 50.

government, that, till instructed by the Vellore mutiny, they *had* entertained “the wild idea of compelling them to embrace christianity;” but that *now* they had become sober, and relinquished it! Whether such a measure would be attributed to *respect*, or to *fear*, and what effects it would produce on the army and the country, let common sense determine.

As the main design of this Preface was to excite “His Majesty’s Ministers, the East India Company, and the Legislature,” against the missionaries and their labours, the author having improved the Vellore mutiny as far as he is able, proceeds to denounce these men, and all who have been in any way abettors of their dangerous designs. *The Foreign and British Bible Society*, who have aided them as translators; Mr. BROWN and Dr. BUCHANAN, who have encouraged them; and Dr. KERR, who is engaged in the same *cause* with them, all come in for a share of his censures.

“Dr. Buchanan conceives,” says he, “that it is by no means submitted to our

judgment, or to our notions of policy, whether we shall embrace the means of imparting christian knowledge to our subjects, or not." (p. xxv.) The Major probably thinks this a very *wild* opinion: yet it only amounts to this, that God is greater than man, and that what respects the promotion of his kingdom in the earth, must not be rendered subservient to worldly interests. But this, he tells us, "was precisely the doctrine of the Spaniards and Portuguese, when they discovered the new world; and they extirpated millions of unfortunate men, in propagating their doctrines, by the sword." If there be any force in this remark (which seems to be a favourite one) it is because the persecuting conduct of these nations was *the legitimate and necessary consequence* of the doctrine in question. But why might they not have considered themselves as under indispensable obligation to impart the means of christian knowledge, without being obliged to follow it with persecution? Does it follow, because they were not obliged to extend their religious principles by the sword, that we

are not obliged to extend our's without the sword?

Many things are said on the impolicy of Dr. Buchanan's visit to the Syrian christians, and that of Dr. Kerr to the Malabar coast. It seems to have given this writer serious offence, that the Governor of Madras should have given the epithet "important" to an inquiry relating to christianity. (p. xxix.) He calls it "the most trifling of all possible subjects connected with the welfare of our oriental empire." (p. xxxiii.) He speaks of this empire as being "conquered by British valour." (p. xl.) God and religion, therefore, it should seem, can have nothing to do with it. No, let the missionaries go to Africa, to the South Sea Islands, or to the wilds of America; but let them not come hither! *O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more in Bethel: for it is the king's chapel, and it is the king's court.** Yet this gentleman would be

* Amos vii. 12, 13.

thought after all to be a christian, and “ trusts it will not be imputed to indifference for the eternal welfare of the people of India,” that he advises what he does !

But as Dr. Buchanan, and Dr. Kerr, if they judge it necessary, are able to vindicate themselves, I shall confine my replies to those particulars which more immediately concern me. Many things are said against “ the English, and especially the Baptist missionaries.” Such indeed is the quantity of misrepresentation contained in these few pages, that to correct it, it is often necessary to contradict every sentence. On this account the reader must frequently dispense with the ordinary forms of quoting and answering ; and consider those paragraphs which are marked with reversed commas as the words of Major Scott Waring, and those which are not as the answers to them. I do not accuse my opponent of wilful errors ; but if he be clear of them, his information must be extremely incorrect.

“ We have now a great number of Sec-
 tarian missionaries spread over every part
 of India.” (p. xii.) Those whom Major
 Scott Waring is pleased to honour with this
 appellation, may amount to fifteen or six-
 teen, the greater part of whom reside at
 Serampore, near Calcutta, directly under
 the eye of the supreme government. “ Mr.
Carey, the head of the baptist mission in
 Bengal, and his assistant missionaries, have
 been employed since the year 1804, in
 translating the scriptures into the various
 languages of India.” It may have been
 from that period that the work of translat-
 ing has been conducted on so extensive a
 scale; but for many years before that time,
 Mr. Carey was engaged in the same under-
 taking. An edition of the New Testa-
 ment, in Bengallee, was printed at Seram-
 pore in 1801, a copy of which is now in
 His MAJESTY’S library. “ Mr. Carey is em-
 ployed in translating the scriptures into
 the *Chinese* language.” (p. xv.) The Chinese
 translation is not the work of Mr. Carey,
 but of Mr. JOHANNES LASSAR, a learned
 Armenian christian, with other assistants.

“As the different parts are translated, they are printed, as I understand, at the *Company's press*, attached to the college at Calcutta.” If this were true, while no man is forced to read them, no danger could arise from it: but there is very little, if any, truth in it. The translations of the missionaries have been printed at Serampore. “Specimens of these translations have been sent home by the provost.” It seems then, that they were not engaged in any thing of which they were ashamed. “The natives of India cannot be ignorant of these novel and extraordinary proceedings:”—Especially while their most learned Pundits assist in the work. “They can form no other conclusion than this, that if we cannot *persuade*, we shall *compel* them to embrace christianity.” So long as no compulsion is used towards them, they have more sense than to draw such conclusions, or even to believe them when drawn for them by others, whom they consider as *men of no religion*.

“ In 1781, when it was the fixed principle of the Legislature, that we ought never to *interfere* with the religion, laws, or native customs of the people of India, a proposition for *free schools* and *christian missionaries* could not have been listened to.” (p. xiii.) There never was a period since the British have had footing in India, in which either free schools, or christian missionaries, were considered as an *interference* with the religious opinions of the natives. If they were, why were Schwartz and his contemporaries tolerated? The truth is, the term “interference” has been adopted in this controversy to answer an end, and the idea which our adversaries endeavour to attach to it is altogether novel.

“ The late Bishop of St. Asaph, a sound and orthodox divine, and one of the main pillars of our good old Church of England, deprecated all such interference.” He did so; and Major Scott Waring with his *men of sense, observation and character*, have doubtless, in his Lordship’s decease, lost

an able advocate. “The command of our Saviour to his apostles, to preach the gospel to all nations, did not, as he conceived, apply to us—and his opinion in 1781, was universal.” Major Scott Waring may know that this was the opinion of the late Bishop of St. Asaph; but he knows very little indeed of what were the opinions of the christian world. “Since that period many very worthy and good men are of opinion, that as christians it is incumbent upon us to spread the christian religion as widely as we possibly can; and highly indeed do I applaud their zeal, when it is exercised in countries where *we* have no political power.” Whatever charges we may exhibit against Major Scott Waring, we cannot accuse him of not speaking out.

“I do not exactly know what are Baptist missionaries. I believe they may be classed with Calvinistic Methodists, to distinguish them from the Arminian Methodists.” (p. xv.) We can excuse the author’s ignorance on this subject: but

when he tells us in the same page, that there are “ spread over India, Baptist missionaries, Arminian methodist, and United brethren missionaries, &c. &c.,” we see ignorance combined with something worse. The Arminian methodists have no mission in India, and never had. The United brethren have formerly had one at Serampore ; but I believe at present they have none. Before this gentleman writes again, he would do well to consider the justness of a remark made by himself, and to apply it to other subjects, as well as politics. “ In discussing political questions, a certain degree of acquaintance with the subject is supposed to be requisite.” p. 38.

“ I am assured by gentlemen lately returned from India, that notwithstanding the very great increase of missionaries of late years, the case is not changed since my time ; that they have not made a single Mahomedan convert, and that the few Hindoos who have been converted, were men of the most despicable character, who had

lost their casts, and took up a new religion, because they were excommunicated." (p. xlii.) I presume these *gentlemen lately returned from India*, are the same persons whom this writer elsewhere denominates, *men of sense, observation, and character*. The reader will now be able to judge of the value of these boasted authorities. EVERY PARTICULAR IN THIS PARAGRAPH IS FALSE. There has been no such great increase of missionaries of late years, as is pretended. There are Mahometans, as well as Hindoos, who have been baptized. Out of more than eighty natives, who had been baptized before May 25. 1806, only *three* had previously lost cast: *eight* of them were brahmans, and *seven* mahometans. The whole number which had been *excluded* for immoral conduct, might amount to *eight or nine*. As nearly as I can make it out, the above is a true statement. The reader may see a list of the baptised, down to Nov. 1804, in No. xv. Periodical Accounts. (pref. p. xiv.) I can assure him, that the missionaries might have had more proselytes than they have,

if they would have received such characters, as these men report them to have received ; but their object is to make *converts to Christ*, and not proselytes to themselves. Indeed, so little are the assertions of this writer to be regarded, with respect to the character of the native converts, that it would be the easiest thing imaginable directly to confront them by the testimony of competent witnesses. Mr. John Fernandez, a gentleman who came from India, early in 1806, and who is now with Dr. Ryland at Bristol, makes the following declaration—" There are several Mahomedan converts among the missionaries, and some very respectable Hindoos who have embraced christianity. To the best of my recollection there are but two at Serampore who had previously lost cast : these had been for a long time reckoned Portuguese, and were not in worse circumstances than other people. Some of the highest class of brahmans have, to my knowledge, embraced the gospel, whom the natives call Mookoorja, Chattirja, Barridja, &c." As to what is said of their non-

success, either by Major Scott Waring, or *the gentlemen lately returned from India*, I appeal to the common sense of mankind, whether, if they themselves believed what they say, they would raise such an opposition as they do. They tell us the natives are alarmed; but the alarm is with themselves. It is somewhat remarkable that Infidelity, which has of late years threatened to swallow up Christianity, should in so short a time be alarmed for itself, and for its Pagan and Mahometan allies. A small detachment from the christian army, clad in the armour of God, and operating as in a way of diversion, has caused their host to tremble, and to cry out to the civil powers to assist them by recalling these men!

This gentleman is sufficiently aware of the prejudice which exists against *Protestant dissenters*, and knows how to avail himself of it. He can condescend to call the missionaries *sectaries* and *schismatics*. (pp. xliii. —xlv. And would he have liked them better, if they had been churchmen? No,

for he speaks of certain gentlemen, as “ classed under that description of our clergy, who are termed *evangelical*,” and of their being all for “ converting the Hindoos to christianity.” (p. xv.) Clergymen of this description, are, in his account, as bad as sectaries and schismatics. The truth is, it is *as christians* that we incur his displeasure, only he judges it prudent to attack us under other names.

But these missionaries are also represented as “ illiterate, ignorant, and as enthusiastic as the wildest devotees among the Hindoos.” (p. xliv.) The following extract from the speech of SIR GEORGE BARLOW, published in a Calcutta Gazette extraordinary, on Saturday, March 8. 1806, will prove that all men are not of Major Scott Waring’s opinion. “ I have received with great satisfaction, the information, that *under the patronage of the Asiatic Society*, the society of protestant missionaries at the Danish settlement of Serampore, aided and superintended by the abilities of Mr. CAREY, Professor of the Shanscrit and Bengalee

languages, has undertaken the translation of some of the most ancient and authentic works of literature in the former of these languages.”

Of the missionaries sent out by the London Society, I do not believe there is an individual who is either “ *ignorant* or *illiterate* ;” though doubtless, as in all other bodies of men, there are diversities of talent and learning. And with respect to *enthusiasm*, after what has been quoted from Major Scott Waring, no christian need be offended at his calling him an enthusiast.

This gentleman has furnished himself with various reports from the Missionary Societies. Amongst others, he has met with a *Sermon*, preached in May last, before *The Society of Missions to Africa AND THE EAST*, of which Society, Admiral Lord Gambier is a Governor. It seems then, that India is not *altogether* “ thrown into the hands of schismatics.” But at the end of this sermon is an account of a brahman,

as given by Mr. *John Thomas*, in the Baptist Periodical Accounts. (Vol. i. pp. 22—26.) Let any one that fears God read that account, and compare it with these remarks upon it. “I had the curiosity,” says he, “to enquire after Mr. Thomas, and his convert, and I heard that they both died raving mad in Bengal.” (p. xlvi.) We may suppose this information, as well as the preceding, was received from *the gentlemen lately returned from India*. It is worthy of them. Parbotee, however, is neither dead nor insane. And Mr. Thomas, though his mind was deranged for a month or two, at one period of his life, yet died sane and happy. Mr. John Fernandez, the gentleman before referred to, says, “Mr. Thomas, was deranged for a short time; and after his recovery, lived with my father at Dinagore, for a considerable time before his dissolution, when he died very happy. As for Parbotee, I am almost certain that he is still alive. He was so, however, when I left India in 1806. I saw him myself.”

It is remarkable that this gentleman is for tolerating the Roman Catholic missionaries, and all others indeed, except "*those who possess this new mania for conversion, so unaccountably taken up.*" (p. xlix.) We perfectly comprehend him; and, I hope, shall profit by the hint. It signifies but little with him how many missionaries there are, nor what names they go by, so that they are *not in earnest for the salvation of men.* We will follow his example:—while we adhere to that denomination which appears to us to approach nearest to the scriptures, we will recognize *the christian*, in whatever communion we may find him. We will rejoice in the good which is done by *the Society for promoting Christian Knowledge*, even though they are offended with their missionaries for nothing that we can conceive, but their exercising the common duties of hospitality to ours.*

* See the last *Report* of the Committee of this Society, No. IV. p. 165. They acknowledge the documents they possess to be *quite insufficient* to enable them to form a judgment of the true ground of certain disorders; but "missionaries from an

Major Scott Waring, among other missionary Reports, has procured No. xvi. of the Baptist *Periodical Accounts*, and proposes giving us some “extracts” from it. Before he does this, however, he presents us with a few particulars by way of introduction; but all, as the reader would suppose, gathered from this said No. xvi. First, he informs us that “*Nine English missionaries are employed by this society in Bengal alone.*” (p. liii.) What a number then must they employ, the reader would suppose, in all the other provinces of India! It happens, however, that in no other province of Hindostan have they ever employed a single missionary. Whether *the gentlemen lately returned from India* informed the author of the great numbers of these missionaries scattered all over the country, or however he came by the idea, his mind is certainly full of it, and it has

Anabaptist society, and from that called the London missionary society,” have called upon them, and it seems received some countenance from them; and therefore this committee thinks proper to throw out a suspicion, that *they may have been the occasion of these evils!*

led him into a curious train of reasoning. "The jealousy and the alarm," he says, "which has pervaded the whole of the Carnatic and Mysore, has been but partially felt in Bengal, because [there] the efforts of the English missionaries have hitherto not extended beyond a few inconsiderable villages, and the populous city of Dacca." (p. li.) They have been more extensive then, it should seem, in the Carnatic and Mysore! The truth is, I believe, that NOT AN ENGLISH MISSIONARY HAS ENTERED EITHER OF THESE COUNTRIES. Nearly the whole of what has been hitherto done is confined to Bengal; for though the London Society has *five* or *six* missionaries in other provinces, some of which may be near to the Carnatic, yet the time is so short, that they have scarcely been able at present to acquire the languages. But in Bengal the Baptist mission has existed for a number of years, and the labours of the missionaries have been much more extensive than our author would seem in this instance to apprehend: yet there these "alarms have been but partially felt!"

Who does not perceive the consequence?
THESE ALARMS ARE NOT THE EFFECT OF
MISSIONARY EXERTIONS.

Major Scott Waring goes on to inform his reader of a number of particulars, in a manner as though he had collected them from our own Report. Among other things, he speaks of Mr. Carey as “having apartments in the college *for the reception of his brother missionaries, when they visit Calcutta,*” and repeats the story of “Mr. Thomas and his convert Parbotee, dying mad in Bengal.” (p. liii.) Did he learn these particulars from No. xvi., or from the *gentlemen lately returned from India*? It were singular indeed if a professor in a college had no apartments in it, and were not at liberty to receive any person who may call upon him.

“In the Company’s list of college officers he is styled Mr. William Carey: but the Bible Society have given him the dignified title of *Reverend.*” (p. liii.) He might be called *Doctor Carey, or Professor Carey.*

Whether either of these titles would be less displeasing to this gentleman, I cannot tell. If not, whenever he has occasion to correspond with him, he may lay aside all titles, and call him, as I do, *Mr. Carey*. I can answer for it that it will give him no offence.

As to the attempts to prove from the missionaries' own accounts, that they have "caused considerable *uneasiness* among the people of the villages," Major Scott Waring may make what he can of them. If he had given *extracts*, as he proposed, and referred to the pages, it would have appeared that no such sensation was ever produced *with respect to government*. It was confined, as Mr. Carey says, "to abusive language from a few loose persons;" or, at most, to ill treatment of the native converts, and which in every instance they have borne with christian meekness and patience. No such thing as a disturbance, endangering the peace of society, has occurred. The "alarm" which the appearance of a European is allowed to excite, (p. lviii.) respects

him not as a Missionary, but *as a European*; and it is for the purpose of avoiding this as much as possible, that the labours of the native converts are encouraged. This writer seems to think it sufficient to discredit all missionary attempts, that he can prove from our own accounts that we have strong prejudices to encounter, and judge it expedient, instead of violently attacking them, to proceed in as still and silent a way as possible.

A very heavy charge is preferred against one of the missionaries, as having *perverted* the words of our Lord: *Think you that I am come to send peace on the earth? I tell you nay.* Yet nothing is alledged to prove it a perversion, except that the gospel inculcates the mild doctrine of *peace on earth, and good will to men.* (p. lix.) The *direct* influence of the gospel is, no doubt, what he says of it; but what if, owing to the depravity of men, it should in many instances *occasion* the most bitter enmity and opposition? Is the gospel accountable for this? Christian compassion has been known

to excite the foulest resentment in some men. What then? Is christian compassion ever the worse?

The remarks on the journey to Dacca, (pp. liv. lv.) shew what Major Scott Waring *wishes* to prove; but that is all. If what he calls “the proper line for the British government to pursue,” had been pursued on that occasion, the young men had not been interrupted. I say *the young men*; for it was not Mr. Carey, but Mr. *William* Carey, his second son, who accompanied Mr. Moore. “They distinguished, we are told, between the brahmans, and the people at large.” Yes, they had reason to do so; for the people were eager to receive the tracts, but some of the brahmans were offended; and this is common on almost all other occasions. “Should we be mad enough to make the same distinction, our destruction is *inevitable*.” One would think then, the destruction of the missionaries themselves would not only be inevitable, but immediate. As the brahmans are displeased with none but them and the native

converts, if *they* escape, there is no cause for others to fear. The truth is, the common people are not so under the influence of the brahmans as to be displeased with hearing them publicly confuted. On the contrary, they will often express their pleasure at it; and when the latter remain silent, will call out, ‘Why do you not answer him?’ But “ Lord Clive and Mr. Verelst, in the year 1766, were not so mad as to advise a poor creature who had lost cast to abandon his ridiculous and idolatrous prejudices, and to embrace the true religion.” (p. lvi.) If I were to say, they were not so wise and so good as to do so, I should be as near the truth; and my saying would bear reflection in a dying hour quite as much as that of Major Scott Waring.

“ We may conceive the narrow *ligotry* by which these men are actuated, by the conduct of Mr. (Wm.) Carey and Mr. Moore to some native christian Catholics, whom they met with in a village, when they were driven from Dacca by the Ma-

gistrate and Collector." And what was it? Why, "to these poor Catholics, they pointed out the *errors of popery*, and warned them of the danger of *worshipping* and trusting to *idols*." (p. lx.) And this is *bigotry*! Such bigots they certainly were and are.

To prove the absolute inutility of the dispersion of one edition of the New Testament, and of twenty thousand religious tracts, a letter from Mr. Carey is cited, which speaks of there being "but few months in which *some* were not baptized; of *three* natives having joined them the last month, and *two* the month before; but of their being under the necessity of excluding *several* for *evil conduct*." (p. lx.) If Major Scott Waring be not more successful in his opposition than he is in his *proof*, christianity may still go on and prosper in India. I suspect it was from a conscious want of this important article, that he was obliged to fill up his pages with such terms as "bigots," "madmen," "mischievous madmen," &c. &c. There

is nothing so provoking to a man who is desirous of proving a point, as the want of evidence.

“In the course of several years, they have made about eighty converts, all from the lowest of the people, most of them beggars by profession, and others who had lost their casts. The whole of them were rescued from poverty, and procured a comfortable subsistence by their conversion.” (p. xli.) That is, reader, thus say *the gentlemen lately returned from India.* (p. xlii.) I need not repeat the refutation of these falsehoods. Before, they were said *all* to have previously lost cast: but now it seems to be only *some* of them. Judge, reader, do these men believe what they say? But “the whole of them were rescued from poverty, and procured a comfortable subsistence by their conversion.” A considerable number of the christian natives live many miles from Serampore, and subsist in the same manner as they did before their baptism, and without any aid from the missionaries.

The subsistence of others who reside in the neighbourhood of Serampore, is from the same employment as it was before they became christians; and those who receive pay from the missionaries, are such as are *employed* by them. Mr. John Fernandez says, "I have been present almost every time when the converts have professed their faith before the brethren, and have repeatedly heard the missionaries tell them, that unless they worked with their own hands, they would receive no help from them. Enquirers were always kept for some time on probation." Some of them were Byraggees, a sort of religious beggars: but they are no longer so when they become Christians. No one is supported in idleness. If any are bettered in their circumstances, it is by being taught to be industrious and frugal. But many of those whom our author calls "beggars by profession," lived in much greater fulness by that way of life, than they do now by labour; and it is not very likely that they should have relinquished the one, and chosen the other, from interested motives.

What is it that kindles the wrath of this man? If a word be spoken against the character of these people while they continue Heathens, he is all indignant: but if they become Christians, the foulest reproaches are heaped upon them. Is it because these beggars are become industrious, and cease to live upon the superstitious credulity of their neighbours, that he is so offended? Does he think the British Government would be overturned, if all the rest of the beggars were to follow their example?

But “one of the missionaries writes to England, that a hundred rupees a month would support ten native converts with their families, and a still greater number of single brethren; which, he says, is undoubtedly true, because the wages of our common servants are but three, four, and five rupees a month.” (p. lxi, lxii.) Why does not our author refer to the *pages* from whence he takes his extracts? As this passage stands in his pamphlet, it conveys the idea that *every native convert with a fa-*

mily costs the society ten rupees a month : but if the reader look into No. xvi. p. 171, from whence the extract is taken, he will find, that it is of native *preachers* that Mr. Marshman writes ; who observes, that “ while they are thus employed in disseminating the good seed, they cannot be at home supporting their families.” It is one thing, surely, to pay a man ten rupees for the support of his family, and his own travelling expences ; and another, to give him the same sum as a common labourer at home.

Major Scott Waring may give us many extracts from our publications as he please ; but he should not pervert the meaning. He may think us wild and foolish to lay out money in such undertakings ; he may call it “ *ridiculous* to talk of the perishing millions of India ;” (p. lxii.) he may reckon compassion to a great city, wholly given to idolatry, a proof of the want of *common sense* ; (p. lxx.) but let him do us the justice of allowing us to think otherwise. We are not surprised at his having no

compassion for perishing idolaters, nor indeed at any thing else, unless it be his pretending after all to be a christian; but let him not represent us, as employed in bribing bad men to become hypocrites.

“ Some of these converts have been expelled for gross immorality.” True, and what then? “ Such I am confident would be the fate of the remainder, were not the missionaries afraid of being laughed at.” But why should he imagine this? Does he think the Hindoos *all* bad men; or do they become such when they embrace Christianity? And why should the missionaries be supposed to retain bad men in their society for fear of being *laughed at*? Had they feared this, they had never engaged in the work. Did they fear this, they would not exclude so many as they do; or at least would not report it in their letters. I may add, it is not long since they had a fair opportunity to have entirely *desisted* from their work; and that in a way that would not have incurred the laughter, but possibly the commendation.

of these men. They might also from that time have gone on to accumulate fortunes, instead of sacrificing every thing in a cause which they knew, it seems, at the same time to be hopeless. Surely these missionaries must be worse than madmen; and the government at Calcutta, and the Asiatic Society cannot be much better, to think of employing them in translating works of literature.

Once more, "The new orders of missionaries, are the most ignorant, and the most bigoted of men. Their compositions are in fact nothing but puritanical rant, of the most vulgar kind; worse than that so much in fashion in Great Britain, during the days of Oliver Cromwell." We hope the author will furnish us with a specimen. Yes, here it is—"When Mr. (Wm.) Carey, and Mr. Moore were at Dacca, they write on the Lord's day as follows—*What an awful sight have we witnessed this day! A large and populous city wholly given to idolatry, and not an individual to warn them to flee from the*

wrath to come. As soon as we rose in the morning, our attention was unavoidably excited by scenes the most absurd, disgusting, and degrading to human nature!" Judge, christian reader, what a state of mind that man must possess, who can call this language *vulgar rant*, and adduce it as a proof of *ignorance* and *bigotry*! "Could men possessing common sense," he adds, "have written such nonsense as this is, unless blinded by enthusiasm? Had they discovered, that a single Englishman was a convert to the Hindoo, or the Mahometan religion, they would have been justified in giving their sentiments *to him*, as to his apostacy from the true, to a false and idolatrous religion; but to pour out such unmeaning and useless abuse on an immense population, which merely observed those forms and ceremonies, which had been used throughout Hindostan, for above two thousand years, is folly and arrogance in the extreme." (p. lxxv.) I wonder whether this writer ever read a book, called the Bible, or heard of any of its language, excepting a few passages held up, per-

chance, to ridicule, in some history of the times of Oliver Cromwell ! I presume the reader has had enough : and as all that follows is little else than a repetition of what has already been answered, interlarded with the usual quantity of low abuse, I shall pass it over unnoticed. I have seldom seen a performance, by a writer calling himself a *christian*, so full of bare-faced infidelity. May God give him repentance to the acknowledging of the truth !

As Major Scott Waring has “ humbly submitted his plan to the consideration of his Majesty’s Ministers, the East India Company, and the Legislature,” I also presume on behalf of the missionaries, humbly to submit to the consideration of the same high characters, some authorities in favour of a different line of conduct.

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APPENDIX,

*Containing Authorities, principally taken from
the Reports of the Society for promoting
Christian Knowledge.*

IT is recorded of the great and excellent ROBERT BOYLE, that "Having been for many years a Director of the East India Company, and very useful in this capacity to that great Body, more especially in procuring their Charter, the only return he expected for his labour in this respect was, the engaging the Company to come to some resolution in favour of *the propagation of the gospel*, by means of their flourishing factories in that part of the world. And as a proof of his own inclination to contribute, as far as in him lay for that purpose, he caused five hundred copies of the Gospels and Acts of the apostles in the Malayan tongue to be printed at Oxford, and sent abroad at his own expence, as appears from the dedication prefixed by his friend, Dr. Thomas Hyde, to that translation, which was published under his direction."

Biog. Brit. Art. BOYLE.

"HE was resolved to have carried on the impression of the New Testament in the Turkish language, but the

[A]

Company thought it became them to be the doers of it, and so suffered him only to give a large share towards it. He was at 700*l.* charge in the edition of the Irish Bible, which he ordered to be distributed in Ireland; and he contributed largely to the impression of the Welch Bible. He gave 300*l.* to advance the design of propagating the Christian religion in America; and as soon as he heard that the East India Company were entertaining propositions for the like design in the East, he sent 100*l.* for a beginning, as an example; but intended to carry it much farther when it should be set on foot to purpose.

Encyc. Brit. Art. BOYLE.

A Letter from Mr. SWARTZ to the Secretary of the Society for promoting Christian Knowledge, published by that Society, in their Report for 1795.

IN the year 1793, when the bill was depending for the renewal of the Company's charter, certain clauses were proposed in favour of *free schools* and *christian missionaries*. In the newspaper, called the *Courier*, of Friday evening, May 24. of that year, the following paragraph was inserted :

“ Mr. *Montgomery Campbell* gave his decided vote against the clause, and reprobated the idea of converting the *Gentoos*. It is true, missionaries have made prose-

lytes of the *Parriars*, but they were the *lowest order of people*, and had even degraded the religion they professed to embrace. Mr. *Swartz*, whose character was held so deservedly high, could not have any reason to boast of the purity of his followers: they were proverbial for their profligacy. An instance occurred to his recollection, perfectly in point; he had been preaching for many hours to this cast of proselytes on the heinousness of theft, and in the heat of his discourse, taken off his stock, when that and his gold buckle were stolen by one of his virtuous and enlightened congregation. In such a description of natives, did the doctrine of the missionaries operate: men of high cast would spurn at the idea of changing the religion of their ancestors."

This newspaper reached India, and was put into the hands of Mr. *Swartz*. An answer was drawn up by that distinguished missionary, and sent in a letter, addressed to *the Secretary of the Society for promoting Christian Knowledge*. The Society judging it to be "particularly interesting," gave it at full length in their Report of 1795, prefixing to it their own testimony, and that of MARQUIS CORNWALLIS, to Mr. *Swartz's* character.

"As the Society, (they say,) after forty years experience, have had constant reason to approve of Mr. *Swartz's* integrity and veracity as a correspondent, his zeal as a promoter of christian knowledge, and his labours as a missionary, they take this opportunity of

acknowledging his faithful services, and recommending his letter to the consideration of the public, as containing a just statement of facts relating to the mission, believing that Mr. *Swartz* is incapable of departing from the truth in the minutest particular."

*Copy of a Letter from MARQUIS CORNWALLIS to the Lord
Bishop of Litchfield and Coventry.*

" Dear Brother,

Lower Grosvenor Street, Feb. 10. 1795.

" I have received the letter which was inclosed to me from Dr. *Vincent*, requesting, at the desire of the Society for promoting Christian Knowledge, my testimony of Mr. *Swartz's* veracity and integrity. From the personal knowledge which I had of Mr. *Swartz*, and what I heard of him whilst in India, I have every reason to believe him to be a man of very respectable character.

" I am, your most affectionate brother,

" CORNWALLIS."

*Hon. and Right Rev.
Bishop of Litchfield, &c.*

Then follows the letter itself.

" REVEREND AND DEAR SIR,

Tanjore, Feb. 13. 1794.

" As his Majesty's seventy-fourth regiment is partly stationed at *Tanjore*, and partly at *Vallam*, six English miles distant from *Tanjore*, we commonly go onoe in a week to *Vallam*, to perform divine service to four companies of that regiment. When I lately went to that

place the 210th number of a newspaper, called the *Courier*, Friday evening, May 24. 1793, was communicated to me. In that paper I found a paragraph, delivered by Mr. *Montgomerie Campbell*, (who came out to India with Sir *Archibald Campbell*, in the station of a private secretary) wherein my name was mentioned." Here Mr. Swartz recites the paragraph; and then adds as follows.—

“As this paragraph is found in a public paper, I thought it would not displease the Honourable Society to make a few observations on it; not to boast, (which I detest) but to declare the plain truth, and to defend my brethren and myself.

“About seventeen years ago, when I resided at *Tiruchinapally*, I visited the congregation at *Tanjore*. In my road I arrived very early at a village which is inhabited by Collaries, (a set of people who are infamous for stealing;) even the name of a *Collary*, (or better *Kaller*) signifyeth a *thief*. These Collaries make nightly excursions in order to rob. They drive away bullocks and sheep, and whatever they can find; for which outrage they annually pay 1500 chakr, or 750 pagodas to the Rajah. Of this cast of people many live in the *Tanjore* country, still more in *Tondiman's* country, and likewise in the Nabob's country.

“When I arrived at one of those villages, called *Pudaloor*, I took off my stock, putting it upon a sand-bank. Advancing a little to look out for the man who

carried my linen cloths, I was regardless of the stock, at which time some thievish boys took it away. Not one grown person was present. When the inhabitants heard of the theft, they desired me to confine all those boys, and to punish them as severely as I pleased. But I refused to do that, not thinking that the trifle which I had lost was worth so much trouble.

“ That such boys, whose fathers are professed thieves, should commit a theft can be no matter of wonder. All the inhabitants of that village were heathens: not one christian family was found therein. Many of our gentlemen travelling through that village, have been robbed. The trifle of a buckle I did therefore not lose by a christian, as Mr. *Montgomerie Campbell* will have it, but by heathen boys. Neither did I preach at that time. Mr. *Campbell* says that I preached two hours. I did not so much as converse with any man.

“ This poor story, totally misrepresented, is alleged by Mr. *M. Campbell* to prove the profligacy of christians, whom he called with a sneer, *virtuous and enlightened people*. If Mr. *M. Campbell* has no better proof, his conclusion is built upon a bad foundation, and I shall not admire his logic: truth is against him.

“ Neither is it true, that the best part of those people who have been instructed are *Parriars*. Had Mr. *M. Campbell* visited even once, our church, he would have observed that *more than two thirds were of the higher cast*; and so it is at *Tranquebar* and *Vepery*.

“ Our intention is not to boast ; but this I may safely say, that many of those people who have been instructed, have left this world with comfort, and with a well-grounded hope of everlasting life. That *some* of those who have been instructed and baptized, have abused the benefit of instruction, is certain. But all sincere servants of God, nay even the apostles, have experienced this grief.

“ It is asserted, that a missionary is a disgrace to any country. Lord *Macartney*, and the late General *Coote*, would have entertained a very different opinion. They, and many other gentlemen, know and acknowledge that the missionaries have been beneficial to Government, and a comfort to the country. This I am able to prove in the strongest manner. Many gentlemen who live now in England, and in this country, would corroborate my assertion.

“ That the Rev. Mr. *Gericke* has been of eminent service to *Cuddalore*, every gentleman who was at *Cuddalore* at the time when the war broke out, knows. He was the instrument in the hands of providence, by which *Cuddalore* was saved from plunder and bloodshed. He saved many gentlemen from becoming prisoners to *Hyder*, which Lord *Macartney* kindly acknowledged.

“ When *Nagapatnam*, that rich and populous city, fell into the deepest poverty, by the unavoidable consequences of war, Mr. *Gericke* behaved like a father to the distressed people of that city. He forgot that he

had a family to provide for. Many impoverished families were supported by him; so that when I, a few months ago, preached, and administered the sacrament in that place, I saw many who owed their and their children's lives to his disinterested care. Surely this, my friend, could not be called a disgrace to that place. When the Honourable Society ordered him to attend the Congregation at Madras, all lamented his departure. And at Madras he is esteemed by the Governor, and many other gentlemen to this day.

“ It is a most disagreeable task to speak of one's self. However, I hope that the Honourable Society will not look upon some observations which I am to make, as a vain and sinful boasting, but rather as a necessary self-defence. Neither the missionaries, nor any of the christians have hurt the welfare of the country.

“ In the time of war, the Fort of *Tanjore* was in a distressed condition. A powerful enemy was near; the people in the fort numerous; and not provision even for the garrison. There was grain enough in the country, but we had no bullocks to bring it into the fort. When the country people formerly brought paddy into the fort, the rapacious *Dubashes* deprived them of their due pay. Hence all confidence was lost; so that the inhabitants drove away their cattle, refusing to assist the fort. The late Rajah ordered, nay intricated the people, by his managers, to come and help us; but all was in vain.

“ At last the Rajah said to one of our principal gentlemen, *We all, you and I, have lost our credit : let us try whether the inhabitants will trust Mr. Swartz.* Accordingly he sent me a blank paper, empowering me to make a proper agreement with the people. Here was no time for hesitation. The Seapoys fell down as dead people, being emaciated with hunger. Our streets were lined with dead corpses every morning. Our condition was deplorable. I sent, therefore, letters every where round about, promising to pay any one, with my own hands; and to pay them for any bullock which might be taken by the enemy. In one or two days I got above a thousand bullocks, and sent one of our catechists, and other christians, into the country. They went at the risk of their lives, made all possible haste, and brought into the fort, in a very short time, 80,000 Kalams. By this means the fort was saved. When all was over, I paid the people, (even with some money which belonged to others) made them a small present, and sent them home.

“ The next year when Col. *Braithwaite*, with his whole detachment, was taken prisoner, Major *Alcock* commanded this fort, and behaved very kindly to the poor starving people. We were then the second time in the same miserable condition. The enemy always invaded the country when the harvest was nigh at hand. I was again desired to try my former expedient, and succeeded. The people knew that they were not to be deprived of their pay : they therefore came with their

cattle. But now the danger was greater, as the enemy was very near. The christians conducted the inhabitants to proper places, surely with no small danger of losing their lives. Accordingly they wept, and went, and supplied the fort with grain. When the inhabitants were paid, I strictly enquired whether any of the christians had taken from them a present. They all said, "No, no; as we were so regularly paid, we offered to your catechist a cloth of small value, but he absolutely refused it."

"But Mr. *M. Campbell* says, that the christians are profligate to a proverb. If Mr. *M. Campbell* was near me, I would explain to him, who are the profligate people who drain the country. When a *Dubash* in the space of ten or fifteen years, serapes together two, three, or four lacks of pagodas, is not this extortion a high degree of profligacy? Nay, Government was obliged to send an order that three of those *Gentoo Dubashes* should quit the Tanjore country. The enormous crimes committed by them, filled the country with complaints; but I have no mind to enumerate them.

"It is asserted that the inhabitants of the country would suffer by missionaries. If the missionaries are sincere christians, it is impossible that the inhabitants should suffer any damage by them: if they are not what they profess to be, they ought to be dismissed.

“ When *Sir Archibald Campbell* was Governor, and *Mr. M. Campbell* his private Secretary, the inhabitants of the Tanjore country were so miserably oppressed by the Manager, and the *Madras Dubashes*, that they quitted the country. Of course all cultivation ceased. In the month of June the cultivation should commence, but nothing was done, even at the beginning of September. Every one dreaded the calamity of a famine. I intreated the Rajah to remove that shameful oppression, and to recall the inhabitants. He sent them word that justice should be done to them, but they disbelieved his promises. He then desired *me* to write to them, and to assure them that he at my intercession would shew kindness to them. I did so. All immediately returned; and first of all the *Kaller*, or as they are commonly called *Collaries*, believed my word, so that 7000 men came back on one day. The rest of the inhabitants followed their example. When I exhorted them to exert themselves to the utmost, because the time for cultivation was almost lost, they replied in the following manner: *As you have shewed kindness to us, you shall not have reason to repent of it: we intend to work night and day to shew our regard for you.*—*Sir Archibald Campbell* was happy when he heard it; and we had the satisfaction of having a better crop than the preceding year.

“ As there was hardly any administration of justice, I begged and intreated the Rajah to establish justice in his country. *Well*, said he, *let me know wherein my people are oppressed.* I did so. He immediately consented to

my proposal, and told his Manager that he should feel his indignation, if the oppression did not cease immediately. But as he soon died, he did not see the execution.

“ When the present Rajah began his réign, I put *Sir Archibald Campbell* in mind of that necessary point. He desired me to make a plan for a court of Justice, which I did; but it was soon neglected by the servants of the Rajah, who commonly sold justice to the best bidder.

“ When the Honourable Company took possession of the country, during the war, the plan for introducing justice was re-assumed; by which many people were made happy. But when the country was restored to the Rajah, the former irregularities took place.

“ During the Assumption, Government desired *me* to assist the gentlemen Collectors. The district towards the west of Tanjore had been very much neglected, so that the water-courses had not been cleansed for the last fifteen years. I proposed that the collector should advance 500 pagodas to cleanse those water-courses. The gentleman consented, if I would inspect the business. The work was begun and finished, being inspected by christians. All that part of the country rejoiced in getting 100,000 collums more than before. The inhabitants confessed, that instead of one collum, they now reaped four.

“ No inhabitant has suffered by christians; none has complained of it. On the contrary, one of the richest inhabitants said to me, *Sir, if you send a person to us, send us one who has learned all your ten commandments.* For he and many hundred inhabitants had been present when I explained the christian doctrine to heathens and christians.

“ The inhabitants dread the conduct of a *Madras Dubash.* These people lend money to the Rajah at an exorbitant interest, and then are permitted to collect their money and interest in an appointed district. It is needless to mention the consequences.

“ When the *Collaries* committed great outrages in their plundering expeditions, Seapoys were sent out to adjust matters: but it had no effect. Government desired *me* to inquire into that thievish business. I therefore sent letters to the head *Collaries.* They appeared. We found out in some degree, how much the *Tanjore* and *Tondamans*, and the Nabob's *Collaries* had stolen; and we insisted upon restoration, which was done accordingly. At last, all gave it in writing that they would steal no more. This promise they kept very well for eight months, and then they began their old work; however, not as before. Had that inspection over their conduct been continued, they might have been made useful people. I insisted upon cultivating their fields, which they really did. But if the demands become exorbitant, they have no resource, as they think, but that of plundering.

“ At first some of those thievish *Collaries* desired to be instructed. I said, I am obliged to instruct you, but I am afraid that you will become very bad christians. Their promises were vain. I instructed them, and when they had a tolerable knowledge, I baptized them. Having baptized them, I exhorted them to steal no more, but to work industriously. After that I visited them, and having examined their knowledge, I desired to see their work. I observed with pleasure that their fields were excellently cultivated. Now, said I, *one thing remains to be done: you must pay your tribute readily, and not wait till it is exacted by military force*, which otherwise is their custom. Soon after that I found that they had paid off their tribute exactly. The only complaint against those christian *Collaries* was, that they refused to go upon plundering expeditions, as they had done before.

“ Now I am well aware that some will accuse me of having boasted. I confess the charge willingly, but lay all the blame upon those who have constrained me to commit that folly. I might have enlarged my account, but fearing that some characters would have suffered by it, I stop here. One thing however I affirm before God and man, THAT IF CHRISTIANITY, IN ITS PLAIN, AND UNDISGUISED FORM WAS PROPERLY PROMOTED, THE COUNTRY WOULD NOT SUFFER, BUT BE BENEFITED BY IT.

“ If Christians were employed in some important offices, they should, if they misbehaved, be doubly

punished: but to reject them entirely is not right, and discourageth.

“ The glorious God and our blessed Redeemer has commanded his apostles to preach the gospel to all nations. The knowledge of God, of his divine perfections, and of his mercy to mankind, may be abused; but there is no other method of reclaiming mankind than by instructing them well. To hope that the heathens will live a good life without the knowledge of God, is a chimera.

“ The praise bestowed on the heathens of this country by many of our historians is refuted by a close (I might almost say superficial) inspection of their lives. Many historical works are more like a romance than history. Many gentlemen here are astonished how some historians have prostituted their talents by writing fables.

“ I am now at the brink of eternity; but to this moment I declare, that I do not repent of having spent forty-three years in the service of my divine Master. Who knows but God may remove some of the great obstacles to the propagation of the gospel. Should a reformation take place amongst the Europeans, it would, no doubt, be the greatest blessing to the country.

“ These observations I beg leave to lay before the Honourable Society, with my humble thanks for all their benefits bestowed on this work, and sincere wishes

that their pious and generous endeavours to disseminate the knowledge of God, and Jesus Christ, may be beneficial to many thousands.

“ I am, sincerely,

“ Rev. and dear Sir,

“ Your affectionate brother,

“ and humble servant,

“ C. F. SWARTZ.”

The reader needs not be told, who are the *Montgomery Campbells* of the present day : every one must see that the representations are the same, and that the same regard to truth characterizes the one as the other.



Extract of a Letter from a respectable Gentleman in India, to the Rev. Dr. VINCENT, published in the Report of the Society for promoting Christian Knowledge, of 1800.

“ WITH regard to the question which has been agitated at home, on the *expediency* of sending missionaries, (a question highly disgraceful to its opposers) it may be sufficient to know that the native protestant converts are, when compared with a like number of other natives, the most orderly and respectable class in the country. Their number is very considerable; I should think about three thousand. That they consist of the lower

or Pariar cast, is a *vulgar error*; and instead of being, as is often asserted, despised and contemptuously treated by their fellow natives, they are universally respected. By the latter term, I would be understood to say, that on account of their general good behaviour in society, they are esteemed to possess more probity and better dispositions towards social kindness, than any other natives. I was surprised to see a man of the late Dr. Robertson's learning and research introduce into his 'Ancient India' a stigma on the native christians, from a book called, I think, 'Sketches of the Hindoos.' One reflection, however, naturally arises on this error of the learned historian—Why are not such accounts published, of the state of christianity in India, as would have shewn the *truth*? Such accounts could only come from residents in India acquainted with the language of the country, and who had paid some attention to the subject, with a view to publication. The annual proceedings of the Society at home shew by the correspondence of the missionaries, the present state of the mission: but I do not find any where a collected statement of the numbers, &c. of the native christians actually in India. *These proceedings are little, if at all, read by European gentlemen in this country*; and when I have shewn my copy of the book to some, who ought to have been better informed, I found them *unacquainted with it*. I speak particularly of the volume which contains a Letter from the late Mr. Swartz to your Secretary, in reply to Observations said to have been made by the late Mr. Mont. Campbell, on the subject of

sending out missionaries, and the present state of native christians.

“ You may ask five gentlemen out of six, who return from India, their opinion of the state of the native christians; their reply will probably be, that they see no use in the endeavours to propagate christianity here; and this will be followed by a repetition of the commonplace idea, transferred from one to another without examination, ‘ What can a black fellow know about christianity?’ I have heard one gentleman, acquainted with the Malabar (Tamilian) turn into ridicule the Malabar questions and answers of the catechism, &c., and assert that no native knew any thing more than the mere *routine* of answering by rote, like a parrot. Now I am perfectly certain, that this gentleman spoke entirely at random, and that he never had taken the trouble, though he so well possessed the means from his knowledge of *Malabar*, to examine the subject: another thing is, that he himself knows less of christianity than the very people whom he ridiculed. It is from this sort of *cant* and jargon of ignorance and indifference, that false ideas respecting the native converts have been instilled into the minds of many at home: they also confound as one and the same thing, *Protestant* and *Roman Catholic* converts. Another gentleman of very respectable character and great philanthropy, holding a high station in the Company’s civil service, observed to me that the missionaries would be of great service in promoting among the Company’s servants a knowledge of the country languages; but, what is the

use of making converts?' The people do just as well in their present state. At this you will be but little astonished when I tell you that gentleman's religious creed; which is, that our *Saviour*, as well as *Mahomet*, was a prophet, or person professing that character; that as he led an exemplary life, and propagated his doctrine by persuasion, not by force, he was entitled to the highest respect; whereas *Mahomet* was a blood-thirsty enthusiast, and deserved abhorrence; but as to any portion of divinity attaching to our *Saviour's* character, he could not conceive it.

"This I assure you, my dear Sir, is a true representation of that gentleman's religious tenets; and let me add, that we find here but few who give themselves the trouble of going into the subject of christianity. What they possess, in general arises from good impressions given them before they arrive in India, by their parents or schoolmasters; but, as before the age of sixteen years those impressions can rarely be founded on a due examination into the subject and its proofs, such impressions, losing the support of those who first gave them, and receiving no aid from an effectual study of proper authorities, gradually waver and fall.

"In such a state of society, (I would be understood to speak generally) can it be expected that much importance should be attached to the propagation of christianity?"

“As to the question, however, let me take it in a point of view abstracted from religious motives. Is IT OF NO IMPORTANCE THAT THE VILE PREJUDICES ARISING FROM SUPERSTITION, AND WHICH PROPAGATES DISEASE AND DEATH, SHOULD BE ERADICATED? The prejudices against inoculation for the small pox is of this description. Thousands perish annually by that disorder unskillfully treated.

“Look at the lower classes of the natives here. Great numbers cannot marry, because the expense of the ceremony is beyond their power to bear. If they can borrow money for the purpose, they entail upon themselves the ruin of usurious interest, &c. It is an undeniable fact, that many thousands are prevented from marrying, by the want of money. Among the christians no marriage fees, or any other charge whatever, are incurred. The consequences are obvious.

“The state of morality among the natives is very low indeed. I have had transactions with many of those who have the character of most respectable men, rich, and of good credit: I declare to you, I never met with *one* who had any idea of the obligation of an oath, or who would not break it without scruple, provided the crime could be effected without discovery and punishment, and produce to them a pecuniary profit. There may be natives of a different character: all I can say is, that I never met with one. I am speaking of those who are not christians. Now I am clear that no man in the course of his dealings in England, with

various characters for some years, could truly make a similar assertion.

“ If my statement be really applicable to the general character of the natives, high and low, a change can only be effected gradually : but if any thing is done, it must be by means of introducing among the natives, men who possess an intimate knowledge of their languages, who show examples in their own persons, of religion, virtue, contempt of riches, (such and such only ought the missionaries to be) patience and conciliatory manners. Would the establishment of many such men have *no* beneficial effect on the morality of the natives? Surely it would.

“ Such was the respect of the natives for the late Mr. Swartz, that I am sure any set of natives in the Tanjore country would gladly have submitted their cause to his decisions; I mean, provided the cause were reputable. I mention this to shew how greatly character sways the opinion of the natives.

“ If superstitions, inimical to the well-being of mankind, fade in proportion as true knowledge and science advance, of which none can doubt; is it of no benefit to distribute in these countries, men who can, or even who *may* advance them to the best effect? Will the *Bramin* have the same degree of power over the minds of the people when he is met upon his own ground by any European possessing, as complete a knowledge of the *Sanscrit*, &c. as he himself does, and accom-

plished in scientific knowledge? Have the studies of the late *Sir William Jones* had no beneficial effect in a moral view, on the minds of those natives with whom he held an intercourse in *Bengal*?

“ Government, I am sure, ought to promote, instead of opposing, the establishment of missionaries such as I have described; for through them ultimately, Government will have better subjects to rule, and would know better the *real state* of those subjects.

“ The intercourse in general held by us with the body of the natives is slight: interest and business is the only spur towards this intercourse, and we draw our information not from the fountain-head, but through the interpreters and commentators, that interest and business introduce. There is nothing of familiarity or society, or tendency to social habits between us, except with a few *principal monied men*. And how should there be? Without an intimate acquaintance with the language, such society must be irksome.

“ What are we to think of the debates at the India House, relative to missionaries, as published by Mr. Woodfall in the year 1793? In them we perceive one of the idle wandering stories of India taken up as a matter of fact, and argued upon by a Proprietor as such, in a serious question in the court. I saw a letter from that Proprietor to Mr. Swartz, written soon after he saw Mr. Swartz's letter to your Secretary, above alluded to, and apologizes to him; excusing himself by asserting,

that his speech had been erroneously reported in the newspapers. What then are we to think? Can we trust to what we see given as the speeches in the India House on the clause relative to missionaries? If we can, I fear that upon examination we should find some of the speakers had been at as little pains to obtain correct intelligence of the situation of the Protestant converts, as one Proprietor was regarding the story of the stock-buckle.

“ I perfectly agree with most of the speakers in that debate, that missionaries should not be sent out at the expense of the Company. It seems to me clearly that the speakers were extremely afraid of Mr. *Wilberforce's* clauses of the bill, charging them with a great and permanent expense; and that under the impression of this fear, they had brought forward hastily arguments that are frivolous, and principles that could not bear the test of fair reasoning and experience. And not one Proprietor was found who could offer any thing in favour of the principle of establishing missionaries, derived from his own experience and personal knowledge.

“ No Proprietor of that Court, who has been in India, will be a very strenuous advocate, I presume, for upholding a religion which annually causes excessive tumult, and much blood-shed and murder. Let any one of them recollect what annually passes between the immense multitudes of the right-hand and left-hand casts, as they are called. Such outrages are exhibited

every year in *Madras* itself, in spite of (the) military drawn out to oppose it. What state of society, let me ask, is this? Can it be called civilization; or does it partake of the private war of the barbarous and feudal ages?

“What are we to think of human sacrifices? A few years since, the Bramins of a certain pagoda in the Tanjore country, *murdered for sacrifice a boy of eleven years of age*. Having killed him, they took out a particular part near the vertebræ of the neck, and offered it to the idol. The affair was fully examined and proved, and the punishment decreed was banishment beyond the Coloroons; the exiles accordingly went beyond that river, and returned again in two or three days!

“Turn from the *enlightened* and polished Bramin to the wild Collery, particularly to the Colleries of the *Mellore*, near *Madura*. I have been much among them, and know their dispositions well: the civilization of these appears hopeless, but I know that they would gladly receive among them native schoolmasters to teach their children to read and write. This surely should be put in practice. To this probably it may be objected, the country belongs to the Nabob, and we must not *interfere*. However, the Nabob would, I'll answer for it, gladly adopt so beneficial a system.

“It will hardly be believed, but it is not the less true, that within these two years there was a disturbance

in the Nabob's district of Worriapallam; some hundreds of his Highness's rabble, under the name of troops, having assembled separately from a party of the Company's troops, who were to assist in reducing the district, marched into the different villages, which were all abandoned, except by a few miserable weavers who remained in their houses. The enemy against whom these military operations pointed, were poligars; but they had neither plundered nor set fire to the Nabob's villages; the Nabob's commander, however, did both; and I have seen part of that commander's journal, in which he enumerates the persons hanged by him daily, and the men so hanged were not belonging to the enemy, but peaceable merchants and weavers, left here and there in the villages. The journal sums up the daily items of death in one column, like so many shillings, and at the bottom exhibits a total of thirty-two persons hanged in about fourteen days!

“Independent of the commander's own testimony, I know the truth of the matter from respectable *British* officers, who were on the detachment, and whom I saw immediately after the service ended.

“The state of the country, and of the minds of the people in which these scenes were acted, is truly deplorable. Shall we excuse ourselves, and say, this is the Nabob's country? We ought to hope for some end to such a state of the human mind in these countries. Let us ask, what exertions have been made during the

last thirty years to promote civilization; and let those who can, give the answer.

“ I am afraid we have never said to ourselves, Let us shew what these people will be twenty, or ten years hence. Such a question ought to be asked at this moment, for additional millions of subjects have, by the late conquest, fallen under our dominion or controul.”

Though the name of the writer of this letter is not given by the Society, yet it contains intrinsic proof of its having been written by no mean man. But if his representations, and those of Mr. Swartz, be true, what must we think of those statements which hold up the character of the Hindoos as needing no change?

ERRATUM.

Page 49, li. 14, for “ lead” *read* leading.

FINIS.

Speedily will be published,

BY THE SAME AUTHOR,

R E M A R K S

ON

MAJOR SCOTT WARING'S LETTER to the
Rev. Mr. OWEN—A VINDICATION of the Cha-
racter of the HINDOOS, by a BENGAL OFFICER—
—A LETTER to the PRESIDENT of the BOARD of
CONTROUL, on the Propagation of Christianity in
India—and, on the IMPROPRIETY of confining
Missionary Undertakings to the ESTABLISHED
CHURCH, in Reply to Dr. BARROW.

ALSO,

A PAMPHLET

On the same subject,

By the Rev. ROBERT HALL, A. M.

Printed by J. W. Morris, Dunstable, Beds.

